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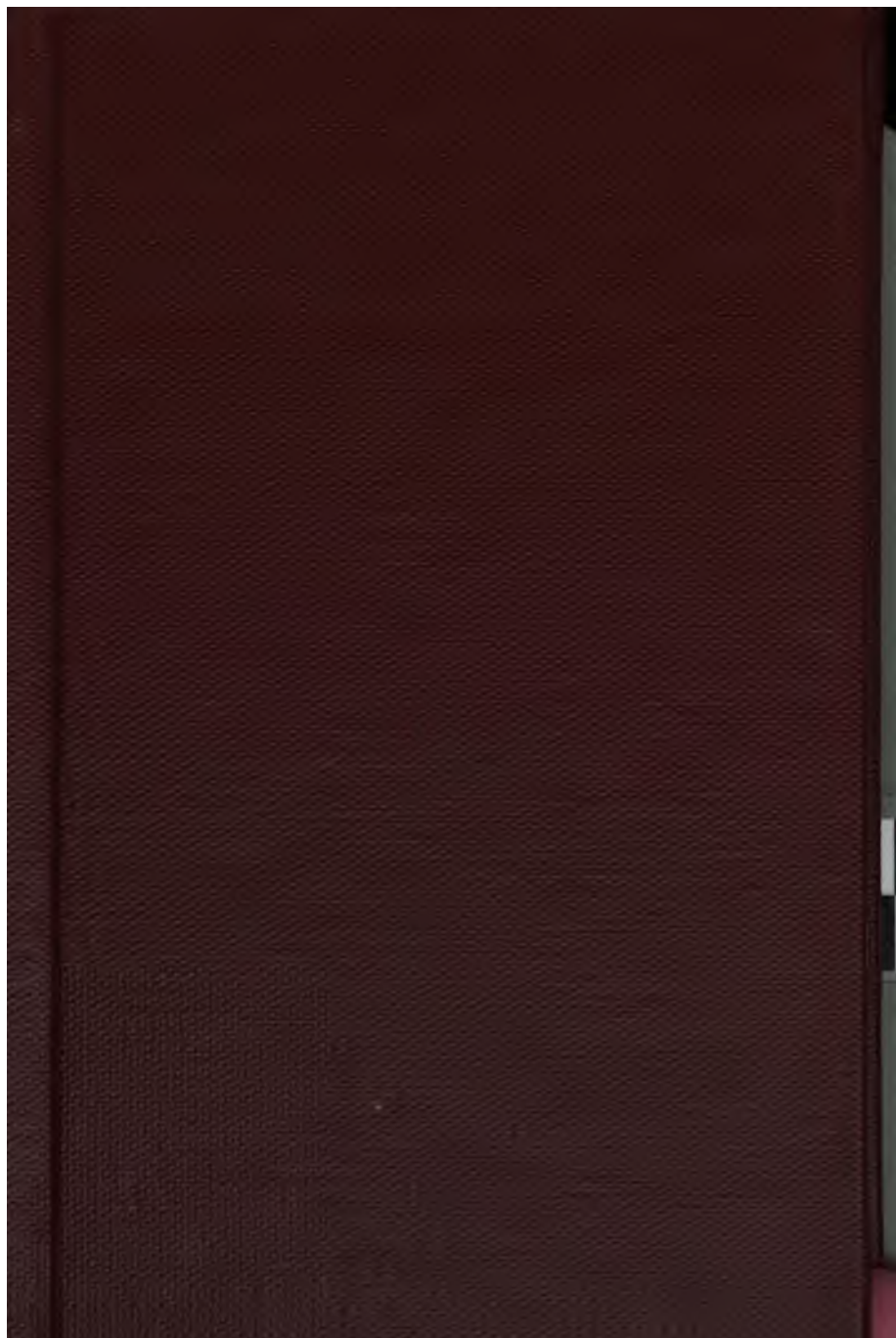
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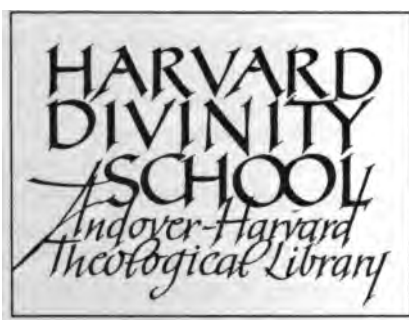
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SCRIPTURE PROOFS

AND

SCRIPTURAL

ILLUSTRATIONS OF UNITARIANISM.

BY JOHN WILSON.

Surely I ought to know the God whom I worship—whether he be one pure and simple being; or whether thou art a threefold Deity, consisting of the Father, the Son, and the Holy Spirit.—DR. ISAAC WATTS.

PUBLISHED BY
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P R E F A C E .

THE Unitarian Association of the State of New-York feeling itself charged with the promulgation of sound Christian Doctrine in this community, is solicitous to put forth in the cheapest form, consistent with clearness of type and durability of substance, a series of works, declarative or defensive, of Unitarian Theology.

The present volume is an experiment upon the interest of the public mind in the subject. It will speedily be followed by others if it shall obtain a general or considerable circulation.

It will be observed that the "Scripture Proofs of Unitarianism" is exclusively devoted to the establishment of a single article of faith, "the strict, undivided Unity of God, and the subordination of Christ to the Universal Father." The reader must not expect, therefore, to find in this volume any general account of the Unitarian system of faith, but only the evidence on which we ground the opinion which fundamentally distinguishes us from Trinitarian Christians. We think it proper to remark that the Author's humanitarianism would be objected to by many Unitarians in this country, and we do not intend either to endorse or to disown his sentiments respecting the nature of Christ any farther than they deny or disprove his Supreme Deity.

The importance of this work, and the propriety of devoting so many pages to the single question it treats, will be granted by those who reflect that the whole controversy between Liberal and Orthodox Christians (the first title will surely be conceded us if we yield the second to our opponents) turns upon the Deity of Christ. On the truth of that dogma rests the scheme of Calvinistic theology, and of every other system of faith involving an infinite sacrifice, and we consider that the establishment of the derived and dependant nature and character of Christ in this work, "lays the axe to the root of the tree" of the popular Theology.

The original work from which this volume is taken, contains a

"Second Part," entitled "The Alleged Scriptural Evidence for Trinitarianism Examined by the Light of Scripture." Should this "First Part" attract attention, we may be induced to offer the "Second Part" to the public. Yet we are by no means so anxious to show the weakness of Trinitarian objections, as the strength of the Unitarian position. The positive proof furnished by the New Testament is the stronghold of our theology; and when we allow ourselves in this controversy to be seduced from the broad and open ground furnished us by the general tenor of the Scriptures, into the narrow and dark hiding-places of disputed and difficult texts, in which lurk the alleged evidences of Trinitarianism, we yield unnecessarily the advantage which we possess in sight of the plain, unembarrassed, open-featured truth of our Doctrines.

We shall be greatly disappointed if the Proof furnished in this work that Jesus Christ is not the Supreme God, does not startle and arouse many who have hitherto felt secure in another opinion. We know too well the power of prejudice, the sluggishness of the general mind, and the natural reluctance to abandon any dogma, however uninteresting in itself, which is connected with others to which a vast artificial importance, and a factitious tenderness have been given by religious teachers, to expect any effect from this argument adequate to its weight and unanswerableness. But we do confidently anticipate that all Trinitarians who read this book will be very slow thenceforward to charge Unitarians with setting up Reason against Scripture, or deriving their opinion from some other source than the Bible.

We desire, in the name of American Unitarians, to thank the Author of this work for the great service he has rendered the cause of Christian Truth, and to express our conviction that its dissemination through the United States in a cheap form, will extend its usefulness far beyond the original expectations of the Author. We wish we could offer him a more substantial gratitude.

NEW-YORK, February, 1847.

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SCRIPTURE PROOFS OF UNITARIANISM.

INTRODUCTION.

DIFFERENT OPINIONS CONCERNING GOD, JESUS CHRIST, AND
THE HOLY SPIRIT;

WITH BRIEF REMARKS ON THE MISAPPLICATION OF CERTAIN TERMS.

SO MANY and so conflicting have been the opinions entertained by the Christian church respecting the essence of the Godhead and the person of Jesus Christ, that it would be altogether impracticable to state them in a few pages with sufficient accuracy and precision. To some readers, however, it may not be uninteresting to ascertain the principal points of difference that subsist among the leading sects; and for all who feel disposed to peruse the following treatise, it will be necessary to know in what sense the author uses appellations, designed to indicate the peculiar notions of the disciples of Jesus, but unhappily too often employed as epithets of ridicule or intolerance.

The commonly received opinion is, that the Supreme Being consists of three persons, to each of whom belong the essential attributes of Deity; and that these three persons constitute only one God. Of those who adopt this hypothesis, some consider that the terms Father, Son, and

Holy Ghost, are merely relative ;—that the persons in the Trinity did not exist under these characters from all eternity ;—that there is no precedence amongst them, either in time, order, or dignity. Others, whose professed standard is the creed attributed to Athanasius, believe that the Father, whom they designate the first person in the Godhead, is alone the Source or Fountain of the Deity ; that the Son, who, according to them, is the second person, was begotten of the Father ; and that the Holy Ghost, the third person, proceeded from the Father and the Son : and yet that these three persons are co-equal, co-essential, and co-eternal. Some, again, have been of opinion, that the Father, Son, and Holy Ghost, are not three persons, but three modes, characters, or relations ; and that only one and the same agent is meant by the sacred writers, whether they treat of the Father, the Son, or the Spirit : while, on the other hand, some have employed language concerning the three persons in the Godhead, unequivocally expressing the notion of three distinct Gods. The maintainers of these different opinions agree, that Christ was perfect man, as well as perfect God ; and they are generally distinguished by the appellation of TRINITARIANS, but sometimes called, according to their peculiar views, *Athanasians* ; *Sabellians*, or *Nominalists* ; *Tritheists*, or believers in three distinct, infinite minds, or intelligences.

In this statement of the belief of Trinitarians, we employ the word *person* agreeably to their own usage ; at the same time remarking, that, in relation to God and Christ,—the one represented as a Father, and the other as a Son : the former as the Sender and Inspirer, the latter as the Sent and Inspired,—the only conception we can form of its meaning is that of a *mind*, or an *intelligent being*. But the precise import of the term, as used by Trinitarians, it is difficult to ascertain : some of them defining it as “ a mode

or attribute ;" some, as "an infinite mind ;" others, as "an intelligent or absolute substance"—"a distinct subsistence"—"a real distinction"—"a perfect hypostasis." On this point, however, the more modern advocates of the Trinity are comparatively silent ; making use of the word *person* without professing to employ it as the representative of any definite idea.

Another and a very different class of Christians, termed *Arians*, profess to believe that God is one person only ; that his Son Jesus Christ is distinct from and inferior to him ; and that the Holy Spirit is either a being inferior to them both, or merely an attribute or a gift of God. Respecting Christ, some of them hold that he was begotten of the Father before all ages, being a subordinate Deity, but superior to all other intelligences ; and that, under the self-existent God, he created the universe, and supports and governs it. Others believe that he was a superangelic being, employed by the Almighty in forming the solar system, or "in reducing this globe out of a chaotic state to its present habitable form."* Others, again, affirm that he was a pre-existent spirit, but deny that he had any concern in the making of the universe, or in the formation of any world or system of worlds. All Arians, however, concur in opinion, that the Son of God came down from heaven, clothed himself with human flesh, and lived and died as a man, to accomplish the important ends for which he was sent by the Father into the world. Few of this denomination, if any at the present day, consider either the Son or the Spirit as an object of address in prayer.

The *Socinians* admitted the strict oneness of God, and

* DR. PRICE : who seems to have considered Christ as the instrumental agent in the formation only of *this* world.—See his "Sermons on the Christian Doctrine," pp. 62, 91—93, Belfast edition.

the simple humanity of Christ, but conceived that, on account of Jesus' exaltation to the right hand of the Father, he is entitled to religious worship both from angels and from men.

Those Christians who assume the name of *Proper Unitarians*, but who are not unfrequently styled *Humanitarians*, believe that God is one, in the strictest sense of the word; that he alone is entitled to religious worship; and that his Son and Servant, Jesus Christ, was in nature only a human being, but in office superior to all other divinely-commissioned teachers;—that his mission was of a holier and a higher character;—that he was the Messiah, the Author and Finisher of our Faith, the great medium of communication from God to men, and the appointed of his Father to be Judge of all mankind. Some Humanitarians admit the doctrine of Christ's miraculous conception; others reject it, believing Jesus to have been the son of Joseph as well as of Mary. With the Socinians, however, they unite in considering the Holy Spirit to signify, in the Bible, either the Father himself, or his power, wisdom, influence, gifts, &c.

The Proper Unitarians are sometimes named *Socinians*, but most erroneously. Socinus and his Polish brethren, with the old English Unitarians, were professed worshippers of Jesus Christ; but the believers in his simple humanity now earnestly contend, that the God and Father of all is the only proper object of religious worship. To class this sect, therefore, with those who pay divine homage to the Saviour, while they consider him, in respect to nature, as only a human being, seems to indicate either ignorance of the real import of the word *Socinian*, or a determination to misapply a name, which, however honourable to those whom it originally designated, is well known to be universally disclaimed by the "true worshippers of

the Father. Perhaps, however, the misapplication of this term may have arisen, on the part of the orthodox, from an erroneous idea of the word *Unitarian*, which some of them conceive to denote a believer in one God, and to which they think their opponents have no exclusive right; whereas, in fact, this name is applied, by Antitrinitarians themselves, merely to point out a belief in the doctrine of God's strict *personal Unity*, in contradistinction to a belief in that of a *Trinity of persons* subsisting in the one God. But what is particularly worthy of remark—the appellation *Unitarian*, thus unreasonably denied to Humanitarians by many supporters of the popular belief, has been often used by others, still more unreasonably, as implying something very horrid and impious. And why? Because the principles of those whom it betokens are either imperfectly understood, or have been expressly associated, by not a few religionists, with blasphemy, infidelity, and atheism. Hence, many pious but weak-minded individuals, who wish to be considered orthodox, but who are favourable to the great doctrine of Christianity—the Supremacy of the Father, shudder almost instinctively when denominated Unitarians. It is pleasing, however, to observe, that this feeling of repugnance to a name seems to be on the decline; and that liberal men of all sects are unwilling to use with opprobrium an appellation which has served to distinguish the theological opinions entertained by some of the best and wisest of our race.

From the preceding remarks, it follows that the designation UNITARIAN is properly used to signify all who maintain God to be one person only—including Arians, Socinians, and Humanitarians; and in this extended sense will it be employed in the following work.

Thus have we given a brief, but, we trust, a correct account of the leading tenets of the Christian world, respect-

ing God, Christ, and the Holy Spirit, or Spirit of But that the reader may be enabled to form a judgment himself, we subjoin a table, showing at one view the principal forms of belief which characterize the professing Christianity.

I.—OF GOD.

TRINITARIAN DOCTRINE.

There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.—*Westminster Shorter Catechism.*

ATHANASIAN.

The Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost.....The Father eternal, the Son eternal, and the Holy Ghost eternal; and yet they are not three eternals, but one eternal.....So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God....The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after other, none is greater or less than another; but the whole three persons are co-eternal together and co-equal.—*Athanasian Creed* (so called).

PLATONIC.

I hold that the Father's faculties are not exerted on external things, otherwise than through the Son and the Holy Ghost; that the Scriptures, by discovering a Trinity, teach clearly that the metaphysical unity of the divine nature is not an unity of persons, but that they do not teach such a separation and independence of these persons as amounts to tritheism. I maintain that the three persons are one being—one by mutual

UNITARIAN DOCTRINE

Jehovah, our God, is one Jehovah, Moses and CHRIST: Deut. vi. 4; xii. 29.

To us there is but one God, the I.—ST. PAUL: 1 Cor. viii. 6.

There is one Supreme Cause and end of things; one simple, uncomposed, undivided, intelligent agent, person; who is the Author of all being, the Fountain of all power.....The alone is self-existent, undervived, uncreated, independent; made of none, ten of none, proceeding from none; sole origin of all power and authority, in the highest, strict, and sense, absolutely supreme over all SAMUEL CLARKS: *Scripture D of the Trinity*, part ii.—§ 1, 5, 6, 7.

We believe in the doctrine of Unity;—that there is one being, one mind, one person, one intelligent and one only, to whom undervived finite perfection and dominion belong. DR. CHANNING: *Works*, vol. i. p.

We believe that the Supreme Being is one God, in one person only; one substance, one in essence,—the God of all men; the God and Father of Jesus Christ; the only proper object of religious adoration.—GEO. HARRISON: *mons preached at Port-Glasgow*,

There is one only living and true—none in the strict and absolute unity—a spirit, simple, uncompounded, indivisible, without parallel or equal.—DR. DRUMMOND: *Essay on the Trinity*, p. 2.

The Unitarian Christian, in opposition to all the complex systems of human invention, maintains that glorious God of the universe is one and absolutely one; that there is in the proper sense of the term him, nor like him, nor equal to him; consequently that he alone is the object of religious adoration.—GIRFORD:

relation, indissoluble connection, and gradual subordination; so strictly one, that any individual thing in the whole world of matter and of spirit presents but a faint shadow of their unity. I maintain that each person by himself is God, because each possesses fully every attribute of the divine nature. But I maintain that these three persons are all included in the very idea of God. Bishop Horsley; *apud Hill's Lectures*, vol. i. p. 461.

SABELLIAN.

If, among us, one man may sustain three persons (as when Tully says, "*Sustineo unus tres personas; meam, adversarî, judicis*"), without being three men, why should it be thought incredible that three divine persons may be one God, as well as those three other persons be one man?—WALLIS: *Letters on the Trinity*, pp. 68, 69; postsc. to Let. 3.

TRITHEISTIC.

It is plain the persons are perfectly distinct. A person is an intelligent being; and to say there are three divine persons, and not three distinct, infinite minds, is both heresy and nonsense.—DR. WM. SHERLOCK: *Vind. of the Trin.* sect. iv. p. 76. [For other statements, see "Concessions," p. 28.]

cidation of the Unity of God, pp. 256, 257.

The Unitarians universally believe, not only that there is one God, but that God is one; that Jehovah, the Creator of heaven and earth, and all things therein,—the God of Abraham, Isaac, and Jacob, the God and Father of our Lord Jesus Christ,—is one, in substance indivisible, in being undivided and independent, in power unequalled, in glory unrivalled, supremely great and infinitely wise, all holy, all just, and all gracious, "the blessed and only Potentate," "the King eternal, immortal, and invisible,"—in short, "the only true God." This all-perfect Being, the Father of mercies and of all consolation, whose essential character is Love, they believe to be the sole original source of every good and perfect gift; his grace and mercy, the spring of all the inestimable blessings we derive from the Gospel; his unerring wisdom and constant agency, the cause of all the means by which the gracious scheme of salvation through Christ was executed and permanently diffused. This great and gracious Being they believe to be the only proper object of religious worship, &c.—DR. LANT CARPENTER: *Reply to Archbishop Magee*, p. 22.

II.—OF CHRIST.

TRINITARIAN DOCTRINE.

The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man; and so was, and continueth to be, God and man in two distinct natures and one person for ever.—*Westminster Shorter Catechism*.

Our Lord Jesus Christ, the Son of God, is God and man;... equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood.—*Athanasian Creed*.

The Son which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered,

UNITARIAN DOCTRINE.

We believe in the unity of Jesus Christ. We believe that Jesus Christ is one mind, one soul, one being; as truly one as we are, and equally distinct from the one God.—DR. CHANNING: *Works*, vol. i. p. 538.

We all regard Christ as a person distinct from God, and inferior to God; deriving his existence, his power, his wisdom, all his offices and attributes, from God, who was his Father.—J. SCOTT PORTER: *Lectures on Unitarianism*, p. 7.

ARIAN.

With the First and Supreme Cause, there has existed from the beginning a second divine person, which is his Word or Son; by whose operation the Father both made and governs the world; and whom he sent into the world to assume our flesh, to become man, &c.—Abridged from DR. S. CLARKE: *Script. Doct.* part ii. § 2, 26, 18.

was crucified, dead, and buried, to reconcile his Father to us, &c.—*Thirty-nine Articles of Religion*, Art. 2.

ANTI-ATHANASIAN.

With all due respect for those who differ from me, the doctrine of the eternal Sonship of Christ is, in my opinion, anti-scriptural and highly dangerous.—*DR. ADAM CLARK* on Luke i. 35.

INDWELLING SCHEME.

God is so united to the derived nature of Christ, and does so dwell in it, that, by virtue of that union, Christ may be properly called God, and such regards become due to him as are not due to any created creature, be it in itself ever so excellent.—*DR. DODDRIDGE*.

SOCINIAN.

By nature, Jesus Christ was man. We are required to acknowledge the Lord Jesus himself as one of divine authority over us, and in the same sense as God: we are bound, not to put our trust in him, and to give him divine honour.—*Racovian Catechism*, pp. 51, 189.

HUMANITARIAN.

But now ye seek to kill me, a man hath told you the truth, which ye have not heard of God.—*JESUS CHRIST*: viii. 40.

There is one God, and one mediator between God and men, the man Christ Jesus.—*ST. PAUL*: 1 Tim. ii. 5. [*ST. PETER*: Acts ii. 22.]

III.—OF THE HOLY SPIRIT.

TRINITARIAN DOCTRINE.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.—*Thirty-nine Articles of Religion*, Art. 5.

The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost, eternally proceeding from the Father and the Son.—*Westminster Confession of Faith*.

ANTI-ATHANASIAN.

While I am thus firmly convinced, that the Scriptures are incapable of any fair and consistent explanation, without the admission of the doctrine of the Trinity, I entertain strong doubts about the correctness of the notion, commonly received, of what is called the *eternal generation* of the Son from the Father, and the *eternal procession* of the Spirit from the Father and the Son, in the essence of Deity. This, I have long been disposed to think, is entering into the mode of the divine subsistence, further than the Scriptures authorize us to do.—*DR. WARDLAW: Discourses on the Socinian Controversy*, pp. 352, 353; Disc. x. (See "Concessions of Trinitarians," p. 372.)

UNITARIAN DOCTRINE

In the New Testament, the precise sense of the phrase *Spirit* is communion of light and power from God. Like the *Spirit of God*, it is sometimes simply, God himself. ... It seems, in the Old and New Testament, to be very largely to signify any testimony of the favour, friendship, patronage, presence of God.—*NEWCOMB'S Crit. Remarks*, vol. i. pp. 58, 59.

ARIAN.

The Holy Spirit is not self-existent but derives his being from the Father (by the Son) as from the Supreme. The Scripture, speaking of the Spirit of God, never mentions any limited time when he derived his being from the Father, but supposes him to have existed with the Father from the beginning.—*DR. SAMUEL CLARK: Scripture*, part ii. § 19, 20.

The Holy Spirit seems to be distinct from the Father; as a person by Christ after his ascension, as having been with them before speaking of himself, but only when heard, and receiving powers that he imparted to Jesus, and were derived from him from the Almighty.—*DR. BARNES: Sermon on the Study of the Bible*.

The impracticability of exhibiting in a Table all the opinions respecting the nature of Almighty God, and especially the various modifications of the doctrine of the Trinity, which have obtained among Christian sects, will be regarded as a sufficient apology for not extending its bounds. As Unitarians have, almost universally, no recognized standard of belief except the Bible, their opinions are, in the preceding pages, represented either in the language of individual authors, or in the very words of Scripture. But Trinitarians having, in general, written creeds to which they appeal as the acknowledged standards of their faith, and the doctrine of a Triune God, and of two natures in Christ being respectively declared in no one passage* of the Sacred Volume,—it has been deemed necessary to present their views of these subjects by means of extracts from the formulas of reputed orthodoxy;†

* We say, in no one passage, not that we consider these doctrines as fairly deducible from a combination of passages, but because there is not one of all those portions of Scripture generally cited in support of the Trinitarian's belief that would of itself convey to the mind of an unprejudiced reader the notion of a Triune God, or of a God-man. Let the correctness of this sentiment be freely examined, and we have no fear of the result.

† As it does not come within the plan prescribed for this work to show the unreasonableness or absurdity of the doctrine of the Trinity, the diligent inquirer may be requested merely to peruse with attention the whole of that celebrated formula, commonly attributed to St. Athanasius, and to examine whether the doctrines which it contains, as well as its damnable clauses, are not at total war with the principles of reason and the dictates of common sense. Indeed, so palpable and numerous are its absurdities, that, were it not acknowledged to contain the belief of the great majority of professing Christians, it might with appearance of justice be considered as the production of an enemy to the opinions which it inculcates. Were it possible to prove, that three persons, each of whom is uncreated, incomprehensible, eternal, and almighty, are only one uncreated, incomprehensible, eternal, and almighty being—that three intelligent agents, each of whom separately is God, are not three Gods, but only one God—that the Godhead of the Father, the Son, and the Holy Ghost, is one and the same; none of these persons being before or after other, none greater or less than another; and yet that they are essentially dissimilar; the Son alone being begotten of the Father, and the Holy Ghost proceeding from the Father and the Son; that is, the Son and the Holy Ghost are co-eval with him from whom they derived their existence:—we say, were it pos-

although, to exhibit a few of the discrepancies of opinion existing amongst individuals, several quotations have also been made from some of those who are held in the highest esteem.

Having shown the distinguishing tenets of the principal classes of Christians, we now proceed to lay before the inquiring reader—I. The Scripture testimony to the strict Oneness of God, and the unrivalled Supremacy of the Father of all;—II. The Scripture testimony to the inferiority and unqualified subordination of Jesus Christ, in relation to the same almighty person, or being; and—III. The Scripture testimony to the doctrine, not that the Holy Spirit is a third hypostasis in the Godhead, but that it signifies either God himself, the Father, or his agency, influence, inspiration, on the human mind—his favour, gifts, blessings, to man.

sible to prove such monstrous absurdities, there would be no doctrine, however revolting to reason, which might not be entertained by the human mind; and it might be admitted as an established principle, that *we ought to believe, because it is impossible*. Well, then, may we say, as Bishop HURD spoke of the orthodox scheme of redemption, that the Trinity is a doctrine at which "Reason stands aghast, and Faith herself is half confounded." Well may we, with the excellent TILLOTSON, be shocked at the irreverent and irrational details of the Athanasian Creed, and wish that the Church "were well rid" of it.

SCRIPTURE EVIDENCE

FOR

UNITARIANISM.

CHAPTER I.—OF GOD.

SECT. I.—PASSAGES OF SCRIPTURE, DECLARATORY OF THE STRICT, UNDIVIDED UNITY OF GOD.

(1) *God styled One.*

1. Deut. vi. 4: Hear, O Israel! Jehovah, our God, [is].
ONE JEHOVAH.

יהוה אלחינו יהוה אחד

Jehova Deus noster, Deus unus est.....	Calvin.
Le Créateur (Jéhova) est notre Dieu, le Créateur (Jéhova) seul.....	Le Clerc (note on Mark xii. 29).
The Lord our God is Lord only	Bible of 1596-7, 1607, 1614.
The Lord, the Lord only, is our God.....	Geddes; Wellbeloved (note).
The Lord our God, the Lord is one.....	Poole (margin).
The Lord our God, even the Lord, is one.....	Samuel Clarke.
Jehovah is our God, Jehovah alone.....	Lindsay, Mardon, John Scott Porter.
Jehovah our God, Jehovah is one.....	Ainsworth; Wakefield, Carpenter, Burnap.
Jehovah is our God, Jehovah is one.....	Campbell; Belsham.
Jehovah is our God, Jehovah, who is one.....	Heulett.
Jehovah our Elohim, Jehovah is one.....	Williams.
Jehovah, our Elohim, is one Jehovah.....	Burgess, J. P. Smith, Bagot.
Jehovah, our Gods,* is one Jehovah.....	Burgess, Wardlaw, Richard Watson.†

* This version has been offered by a few learned Trinitarians, avowed believers in one God. But, whatever may be the object for which it is proposed, such a translation cannot be admitted on the authority of any man. The sentiment which it expresses happily involves its own refutation, and is manifestly opposed to the whole scope and design of revelation, which, in ten thousand places, loudly proclaims the existence of ONLY ONE SUPREME GOD.

† In some of the above translations, the verb *is* is so printed in the books from which they are taken, as to show that it has been supplied.

2. Job xxxi. 15: Did not He that made me in the womb make him? and did not ONE fashion us in the womb?
3. Zech. xiv. 9: And Jehovah shall be King over all the earth: in that day shall there be ONE JEHOVAH, and HIS NAME ONE.
4. Mal. ii. 10: Have we not all ONE FATHER? Hath not ONE God created us? &c.
5. Matt. xxiii. 9: And call no [man] your father upon the earth; for ONE is your FATHER, who is in heaven.
6. Mark x. 18: And Jesus said unto him, Why callest thou me good? [There is] none good *but* ONE, [that is] GOD.—*Parallel Passages*: Matt. xix. 17. Luke xviii. 19.

Οὐδείς αγαθός, εἰ μὴ εἷς, ὁ Θεός

Niemand ist gut, denn der einige Gott.—*Luther*.

Non est bonus, nisi unus Deus.—*Tremellius*.

Nemo bonus, si non unus, Deus.—*Arias Montanus*.

Nemo est perfectus, nisi solus Deus.—*Schlusener*.

No one good but (or, only) the one God.—

H. Hughes.

God alone is good.—*Campbell*.

None is good but one, [even] God.—*Boothroyd*.

There is none good but one, God.—*S. Sharpe*.

7. Mark xii. 28, 29: And one of the scribes . . . asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments [is], Hear, O Israel! the LORD our God is ONE LORD.

Κύριος ὁ Θεός ἡμῶν, Κύριος εἷς ἐστὶ

Dominus Deus noster, Dominus unus est.—*Arias Montanus*.

Jehovah est Deus noster; Jehovah unus est.—*J. G. Rosenmüller*.

Le Seigneur est notre Dieu, le Seigneur seul.—*La Caze*.

The Lord our God is the only Lord.—*Bible*, 1596-7, 1612; *Wagstaff*.

The Lord our God is the sole Lord, or the only God.—*Waterland*.

The Lord, our God, even the Lord is one.—*Samuel Clarke*.

The Lord is our God, the Lord alone.—*Lindsey*.

The Lord is our God; the Lord is one.—*Campbell, Boothroyd; Eds. of Imp. Ver.*

The Lord, our God, the Lord is one.—*Carpenter, Acton, Linsmore*.

8. Mark xii. 32—34: And the scribe said unto him, Well, Master, thou hast said the truth; for there is ONE God, and there is NONE OTHER BUT HE. . . . And when Jesus saw that he answered *discreetly*, he said

unto him, *Thou art not far from the kingdom of God, &c.*

br̄i s̄is̄ s̄er̄i: Oeos̄

quid unus est Deus.—Arian Montanus.
for one is God.—*Samuel Clarke.*
for God is one.—*Walsfield.*

br̄i s̄is̄ s̄er̄i.—Griesbach.

quod unus est.—Tremellius.
that he is one.—*Ede. of Imp. Ver.*
for he is one.—*Edgar Taylor, Samuel Morley.*

9. John viii. 41: Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have ONE FATHER, [even] God.
10. Rom. iii. 30: Seeing [it is] ONE God who shall justify the circumcision by faith, and uncircumcision through faith.

● *En̄is̄ap̄ s̄is̄ ē Oeos̄*

Si quidem unus Deus.—Arian Montanus.
Puisqu'il n'y a qu'un seul Dieu.—Le Clerc.

| One is God; or, God is one.—*S. Clarke.*
One [is] the God [of all].—*Walsfield.*

11. 1 Cor. viii. 4—6: We know that an idol [is] nothing in the world, and that [there is] NONE OTHER GOD BUT ONE. For though there be that are called Gods, whether in heaven or in earth,—as there be gods many, and lords many,—but to us [there is but] ONE GOD, THE FATHER, of whom [are] all things, and we in him; and *one Lord, Jesus Christ*, by whom [are] all things, and we by him.
12. Gal. iii. 20: Now, a mediator is not [a mediator] of one; but God is ONE.
13. Eph. iv. 4—6: [There is] one body and one spirit, even as ye are called in one hope of your calling;—*one Lord*, one faith, one baptism;—ONE GOD and FATHER OF ALL, who [is] above all, and through all, and in you all.
14. 1 Tim. ii. 5: For [there is] ONE God, and one mediator between God and men, the man Christ Jesus.
15. James ii. 19: Thou believest that there is ONE God: thou doest well; the devils also believe, and tremble.

ὅτι ὁ Θεὸς εἷς ἐστίν·

quodam Deus unus est.—*Arius Montanus.*
qu'il n'y a qu'un Dieu.—*Le Clerc.*

that God is one.—*S. Clarke, Eds. of Imp. Vw.*
that there is [but] one God.—*Walsfield.*

OBSERVATIONS ON THE PRECEDING TEXTS.

With a clearness and a force of language which cannot be surpassed, these texts affirm that the uncreated Cause of universal nature—the Jehovah of the Jews—the God and Father of all—is ONE, and only one. This great doctrine was expressed, without any modification, by Christ and the apostles, as well as by Moses and the prophets; and was recognized even by the determined foes of the Saviour, who evidently regarded the single Being who had been the theme of Hebrew praise and prayer as Him whom Jesus professed to be his God and Father. Councils and synods, creeds and confessions, catechisms and comments, have pronounced the Divinity to be three in one sense, and one in another; and, by means of subtle distinctions and a mystical verbiage that none can understand, have obscured the clearest notions which men possess of unity and of plurality in relation to intelligent beings. But the Scriptures never assert the Deity to be more than one person—never affirm, or even imply, that the term *one*, when predicated of the Almighty, is used in a sense different from that employed in speaking of an individual man. We readily acknowledge, that the divine essence cannot be comprehended by the feeble powers of the human mind, and that even the moral attributes of God are imperfectly conceived by the human heart: but if, as has been shown, prophets and apostles, and particularly the great Founder of our Faith, declared that God is one: and if, as is owned by Trinitarians themselves, neither Jesus nor any other inspired messenger, on any one occasion, explicitly and directly revealed God as a being whose essence consists of three persons—as a Trinity in Unity, or a Unity in Trinity,—we

are irresistibly led to believe, that the language of revelation was designed to convey that notion of oneness of mind and personality which all men understand, though, from the very simplicity of their conceptions, they may be unable to define it in terms metaphysically exact.

We do not mean to assert, that any theologian of the present day will in express words acknowledge his belief in the existence of three Gods; for the doctrine of the Divine Unity is so luminously displayed in the Sacred Writings, as to be considered by Christians of all denominations the very foundation of religion. We do, however, contend that the current phraseology of the believers in a Trinity of three eternal, almighty, omnipresent, omniscient, infinite persons,—each represented as performing peculiar works in creation, providence and redemption,—necessarily subverts or weakens the idea of only one self-existent and infinitely perfect Cause, and leads to a mental, though not a verbal, recognition of a plurality of Gods, or Supreme Beings; and we also contend, that the texts which have been quoted in the preceding pages are diametrically opposed to the Trinitarian doctrine;—that they unequivocally teach the strict oneness of God, however we may speak of him whether in the character of an hypostasis or an essence, a substance or a spirit, a person, an agent, or a being.

Another important difference as respects the language of Scripture, and that of scholastic theology, is, that in the former the one God is spoken of only as *THE FATHER*, whereas in the latter he is mentioned as consisting of *two other* persons. St. Paul says that there is “none other God but one,” and that *that* “one God” is “the Father:” the Westminster Catechism asserts, that “there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God.” Can these two statements—the one that of an apostle, who declared all

the counsel of God, concerning which he could not be mistaken; the other, that of churches, whose "synods and councils," as the Westminster divines very justly confess, "may err, and many have erred,"—*can* these statements be more antagonistic in the terms in which they are represented, and in the meaning which they convey? Can the Unitarian use a phraseology more expressive than St. Paul's, of the peculiar doctrine, by the belief of which he is separated from the Trinitarian? Can language be found more opposed to the declarations of the great Apostle of the Gentiles, than that which the Trinitarian is forced to use, when he endeavours to explain his sentiments regarding the nature of Almighty God?

In relation, however, to the passages from St. Paul, the attempt has been frequently made by believers in a Triune Deity to show, that he could not mean to restrict the term *one God* to the Father, any more than that he wished to limit the appellation of *one Lord* to Jesus Christ; and that, as the Father, as well as the Son, is entitled to the name *Lord*,—so has Christ the same right to be regarded as *God*, in the highest sense of the term, as he who is called the "one God." This is the answer which Trinitarians give, when 1 Cor. viii. 4—6 and Eph. iv. 4—6 are adduced to prove the strict unity of the Divine Being—the unrivalled Supremacy of the Father—and the inferiority of Jesus Christ. But we venture to say that this is the subterfuge of a theology which will not be satisfied with the clearest and the most unequivocal language that can be used in reference to the subject under consideration. There is no reason whatever for believing, that in these texts the words *God* and *Lord* are synonymous or interchangeable; or that the writer designed to include the Father in the latter designation, at least in that sense in which it is predicated of Christ, who, according to both Peter and Paul (Acts ii. 36

Phil. ii. 9—11), was “made,” or constituted, “Lord;” and was to be revered as such, “to the glory of God the Father.”

But on passages so plain, comment is unnecessary, if not futile. It has been introduced here only to point out the striking contrast that exists between the simplicity of Scripture truth, and the contradictions of Trinitarian error. “JEHOVAH, OUR GOD, JEHOVAH IS ONE.”—“TO US THERE IS BUT ONE GOD, THE FATHER.

(2) *God styled Holy One, Mighty One, &c.*

1. Isa. i. 24 : Therefore saith the Lord, Jehovah of hosts, the MIGHTY ONE of Israel, Ah ! I will ease me of mine adversaries, and avenge me of mine enemies. —See Gen. xlix. 24 (see original). Ps. cxxxii. 2, 5 (see original). Isa. xxx. 29 ; xlix. 26 ; lx. 16.
2. Isa. lvii. 15 : For thus saith the HIGH and LOFTY ONE that inhabiteth eternity, whose name [is] Holy, I dwell, &c.
3. Isa. xliii. 15 : I [am] Jehovah, your HOLY ONE, the Creator of Israel, your King.—See 2 Kings xix. 22. Job vi. 10. Ps. lxxi. 22 ; lxxviii. 41 ; lxxxix. 18. Isa. i. 4 ; v. 19, 24 ; x. 17, 20 ; xii. 6 ; xvii. 7 ; xxix. 19, 23 ; xxx. 11, 12, 13 ; xxxi. 1 ; xxxvii. 23 ; xl. 25 ; xli. 14, 16, 20 ; xliii. 3, 14, 15 ; xlv. 11 ; xlvii. 4 ; xlviii. 17 ; xlix. 7 ;^a liv. 5 ; lv. 5 ; lx. 9, 14. Jer. l. 29 ; li. 5. Ezek. xxxix. 7. Hos. xi. 9. Hab. i. 12 ; iii. 3.

OBSERVATIONS.

In opposition to the numerous instances, adduced above, in which, by means of adjectives, the Supreme Being is styled the *Holy*, the *Mighty*, the *High and Lofty One*, it may be observed, that, in a few texts of the Old Testament,

which will afterwards be considered, some of these epithets are used concerning the Deity, in the plural number; implying, as Dr. PŶE SMITH and many other Trinitarians conceive, a plurality of persons in the Godhead. Without, however, stopping to inquire whether the application is in each instance correct, we merely remark it to be the opinion of a majority of Hebrew scholars,—whether Jew or Christian, Protestant or Roman Catholic,—that names and epithets of a plural form are frequently employed in Scripture in relation to single intelligences and things, for the purpose merely of denoting excellence, greatness, or dominion. It is certainly far more probable, that the plural words occurring in Josh. xxiv. 19. Prov. ix. 10; xxx. 3. Hos. xi. 12. Dan. vii. 18, 22, 25, 27, if all applied to the Deity (which is exceedingly doubtful), are used in accordance with a Hebrew idiom,—the form being plural, and the signification singular,—than that the Bible should be supposed to contain sentiments directly repugnant to each other; in a *few* places countenancing the doctrine of *more than one* Supreme God, while in *many* others it favours the contrary doctrine,—of there being *only one* Divine Person who possesses undivided power and absolute holiness. But any difficulty attending this branch of the controversy may be at once removed by an appeal to the authority of our Saviour; who, in the most unequivocal manner, disclaimed both independent authority, and absolute goodness of character: affirming that he was unable to do anything of himself; that his Father was greater than he; and that God—THE ONE GOD—is alone entitled to the appellation *good*. See John v. 19, 30; viii. 28; xii. 49; xiv. 10, 28. Mark x. 17, 18.

SECT. II.—PASSAGES OF SCRIPTURE IN WHICH THE ONE GOD IS CHARACTERIZED AS JEHOVAH ALONE—THE ONLY PERSON OR BEING WHO POSSESSES, IN ABSOLUTE PERFECTION, THE ATTRIBUTES OF DEITY.

1. Deut. xxxii. 12: Jehovah *alone* did lead him; and [there was] no strange god with him.—See Exod. xxii. 20. 2 Chron. xxxiii. 17.
2. 2 Chron. vi. 30: Hear thou from heaven thy dwelling-place, and render unto every man according unto all his ways, whose heart thou knowest; for thou *only* knowest the hearts of the children of men.
3. Neh. ix. 5, 6: Then the Levites said, Thou, [even] thou, [art] Jehovah *alone*: thou hast made heaven, &c.
4. Job ix. 2—8: God who *alone* spreadeth out the heavens, and treadeth upon the waves of the sea.—See Isa. xlv. 24.
5. Ps. iv. 8: I will both lay me down in peace, and sleep; for thou, Jehovah, *only* makest me dwell in safety.—See Ps. li. 4; lxii. 2.
6. Ps. lxxii. 18: Blessed [be] Jehovah God, the God of Israel, who *only* doeth wondrous things.—See Ps. cxxxvi. 4.
7. Ps. lxxxiii. 18: That [men] may know, that thou, whose name *alone* [is] Jehovah, [art] the Most High over all the earth.
8. Ps. lxxxvi. 10: For thou [art] great, and doest wondrous things: thou [art] God *alone*.
9. Ps. cxlviii. 13: Let them praise the name of Jehovah: for his name *alone* is excellent; his glory [is] above the earth and heaven.
10. Isa. ii. 11: The lofty looks of man shall be humbled,

.... and Jehovah *alone* shall be exalted in that day.—
Par. Pas. ver. 17.

11. Isa. xxxvii. 16: O Jehovah of hosts, God of Israel, that dwellest [between] the cherubim, thou [art] the God, [even] thou *alone*, of all the kingdoms of the earth, &c.—*Par. Pas.* 2 Kings xix. 15.
12. Isa. xxxvii. 20: Now, therefore, O Jehovah our God, save us from his hand, that all the kingdoms of the earth may know that thou [art] Jehovah, [even] thou *only*.—*Par. Pas.* 2 Kings xix. 19.
13. Matt. iv. 10: Thou shalt worship the LORD thy God, and him *only* shalt thou serve.—*Par. Pas.* Luke iv. 8. See 1 Sam. vii. 3.
14. Matt xxiv. 36: But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father *only*.
15. Mark ii. 7: Who can forgive sins but God *only*?—*Par. Pas.* Luke v. 21.

αι μη εις ο Θεος

nisi unus Deus.—*Tremelius, Castallo.*
nisi solus Deus.—*Besa.*
but God alone.—*Dodbridge, Wynne.*

but the one God.—*Haynes.*
but one, [that is] God.—*Bookroyd; Whist (L.T.),*
Priestley, Carpenter, E. Taylor, Imp. Ver.

16. John v. 44: How can ye believe, who receive honour one of another, and seek not the honour that [cometh] from God *only*.

παρα τον μονον Θεον

ab uno Deo.—*Tremelius.*
à solo Deo.—*Arius Montanus, Castallo, Besa.*
de Dieu seul.—*Geneva Testament, 1802.*

from God alone.—*Campbell, Scriver, Carpenter.*
from the only God.—*Samuel Clarke, Carpenter,*
S. Sharpe, Improved Version.

17. John xvii. 3: And this is life eternal, that they might know THEE THE ONLY TRUE GOD, and Jesus Christ whom thou hast sent.

σε τον μονον αληθινον Θεον, και εν απεστειλας Ιησουν Χριστον

te illum solum verum Deum, et quem misisti Iesum Christum..... *Piscator, Walsingham.*
to [one] illum solum verum Deum, et quem misisti Iesum Christum... *Besa.*

to unum verum Deum, et quem misisti Jesum, Messiam.....	Kalocoot.
to qui est Deus verus solus, et eum quem misisti Iesum Christum.....	Tremellius.
to qui solus es verus Deus, et quem misisti Iesum Christum.....	Stickinglius.
toi qui es le seul vrai Dieu, et Jésus qui est le Christ, que tu as envoyé.....	Le Clerc.
toi qui es le seul vrai Dieu, et Jésus pour le Christ que tu as envoyé.....	Gen. 1802.
thee [to be] the only very God, and whom thou hast sent, Iesus Christ.....	Bible, 1806-7, 1807, 1813.
thee, the only true God, and whom thou hast sent, Iesus Christ.....	Hammond.
thee, the only true God, and him whom thou hast sent, Iesus Christ.....	Tillotson, Whistly, S. Sharpe.
thee, the only true God, and Jesus the Messiah thy apostle.....	Campbell.
thee [to be] the only true God, and Jesus, thy messenger, [to be] the Christ.....	Walsfield, Eds. of Imp. Ver.
thee, the only true God, and him whom thou hast sent, [even] Jesus Christ.....	S. Clarke, Carpenter, Marden.
thee, the only true God, and him, even Jesus Christ, whom thou hast sent.....	Boothroyd.
thee [to be] the only true God, and Jesus [to be] the Christ, whom thou hast sent.....	Lindsey.
thee [to be] the only true God, and Jesus, whom thou hast sent, [to be] the Christ.....	Haynes, T. Kewick.
thee [to be] the only true God, and him whom thou hast sent, Jesus, [to be] the Christ.....	J. P. Smith.
that thou art the only true God, and that Jesus whom thou hast sent is the Messiah.....	Norton.

18. Rom. xvi. 27 : To God *only wise* [be] glory, through Jesus Christ, &c.

Μονὸς σοφὸς Θεός.

soli sapienti Deo.—Arias Montanus, Castalio, Bæza.
To the wise God alone.—Macknight.

To the only wise God.—S. Clarke, Doddridge, Wyma, Scarlett; Haynes, Carpenter, Imp. Version.

19. 1 Tim. i. 17 : Now, unto the King eternal, immortal, invisible, *the only wise God*, [be] honour and glory for ever and ever.

μονὸς σοφὸς Θεός.

soli sapienti Deo.—Arias Montanus, Castalio, Bæza.
à Dieu qui seul est sage.—Le Clerc.
to God only wise.—Bible, 1613; Walsfield.

μονὸς Θεός.—Griesbach.

qui est unus Deus.—Tremellius.
the only God.—Wells, Boothroyd, Adam Clarke; Carpenter, Belaham, E. Taylor, S. Sharpe, Imp. Ver.

20. 1 Tim. vi. 15, 16 : Which in his times He shall show [who is] the blessed and *only Potentate*, the King of kings, and Lord of lords ; who *only* hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see, &c.

21. Jude 4 : Denying the *only Lord* God, and our Lord Jesus Christ.

Δεσποτὴν

Herum.—*Beza, Calvin, Erasmus, Marlorat.*
 Dominateur.—*R. Stephens, D. Durand; Gen. 1802.*
 Maître.—*Le Clerc, Beausobre et L'Enfant.*
 Master.—*Hammond, Sharp.*
 Supreme Governor.—*S. Clarke.*

Supreme Ruler.—*Walsfield.*
 Sovereign Ruler.—*A. Clarke, Rhemes Trans.*
 Sovereign.—*Doddridge, Wynne, Scriver, Booth-*
royd, J. P. Smith; Whitby (L. T.), Lindsey.
Carpenter, E. Taylor, S. Sharpe, Imp. Ver.

22. Jude 25 : To the *only wise* God our Saviour, [be] glory and majesty, dominion and power, both now and ever.

Μονῷ Θεῷ σωτῆρι ἡμῶν, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.—*Griesbach.*

To God alone our Saviour, through Jesus Christ, our Lord, [be] glory, &c. *Wardlaw.*
 To the only God our Saviour, through Jesus Christ our Lord, &c. *Hammond,*
E. Taylor, S. Sharpe, Editors of Improved Version, and others. (See "Concessions" in loc.)

23. Rev. xv. 3, 4 : And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous [are] thy works, Lord God Almighty. Who shall not fear thee, O Lord ! and glorify thy name ? For [thou] *only* [art] holy ; for all nations shall come and worship before thee ; &c.

OBSERVATIONS ON THE THREE PRECEDING PAGES.

The passages of Scripture contained in the preceding list have been collected with the design of showing, that one Being, one Person, one Mind, is distinguished above all others in the universe :—that, "though there be gods many and lords many," there is only One God, in the highest signification of the term ;—that, though there are potentates and princes who assume the loftiest titles, there is but one Sovereign, who is supereminently called "the only Potentate, the King of kings, and Lord of lords ;"—that, though wisdom and knowledge and holiness do pertain to men and angels, there is but one Being who possesses these attributes in their utmost perfection ;—one who is infinitely higher

than the highest, holier than the best, and wiser than the wisest, of created intelligences ;—in short, one only who is really worthy of being called True, Wise, Good, Great, Immortal.

The texts which we have quoted from the Old Testament fully and directly evince Jehovah to be one person only. Those which we have borrowed from the New Testament are equally sublime, and still more important to the Unitarian cause ; for they prove that the One Jehovah is the God and Father of Jesus Christ. There, “the only wise God,” is distinctly separated from his chosen Messenger, by having praise offered to him “*through Jesus Christ* ;” and there, Jesus himself is said to have expressly called his Father *the only true God*. Were each and all of these passages erased from the Holy Scriptures, except this declaration of our Redeemer, we should have reason sufficient for giving our assent to the distinguishing doctrine of Unitarian Christianity. Jesus calls his Father “the only true God ;” and those who associate the Son and the Holy Ghost with the Father as being *equally* with him the *only* true God, employ contradictory terms, and oppose, though without design, the plain language of their Lord and Master. No translation, except that which, according even to the most orthodox interpreters, does violence to the words, can at all obscure their sense in the mind of a dispassionate reader.

To evade, however, the force of the passage, it is contended that, in addressing his Father by the title *only true God*, Jesus did not mean to contradistinguish God from himself, but merely to exclude false divinities—the idols of the heathen. But this sense of the passage we conceived to be far too limited ; and, from the general terms in which our Saviour expressed himself, we think it unquestionable that he must have designed to exclude *all* beings, except the Father, from participating in the glory of the only true God.

Yet, even granting that Jesus employed this name merely to distinguish the Supreme Being from the deities of the Gentile nations, the admission would be of little value to Trinitarianism. The expression *only true God*, as used in reference to the Father, would still imply that no one else is entitled to such a designation. This is evident, not merely from the limited sense of the word *only*, but from the consideration that Christ did not, in any part of the prayer, address either his divine nature (as it is called), or another almighty person, named the Holy Ghost;—an omission for which it is impossible to give a satisfactory reason, if we conceive the Son and the Spirit to be each the true God, as well as the Father. So far, indeed, from speaking of himself in this character, Jesus Christ here styles himself, what he had done on previous occasions, the Sent, or Messenger, of the Father, the one true God.

But, from the word *only* not being always used in Scripture in the most restrictive sense, Dr. WHITBY and others argue, that our Lord, by calling his Father *the only true God*, did not intend to exclude either himself or the Holy Ghost.* The falsity of this argument, however, is easily shown from the preceding observation, that, throughout this prayer,—as well as in all his other acts of devotion,—Jesus addressed *solely the Father*, the one almighty being whom, in the language of a child of heaven and a brother of man, he termed “his Father and our Father, his God and our God.” It may be further remarked, that the instances in which the epithet *only* is applied to the Divinity afford no foundation whatever for Dr. WHITBY’s criticism. This word may not, indeed, express a denial of other beings par-

* See Whitby’s “Commentary on the New Testament,” note *in loc.*—With his own reasoning, however, this eminent author became dissatisfied; and, in his “Last Thoughts,” renounced the doctrine in support of which the argument had been advanced.

taking, in a certain degree, of the perfections of Deity ; but we have no doubt, that, to the God and Author of all, it *uniformly restricts* absolute, independent, infinite perfection. Thus, when it is predicated of God, that He "*only knoweth the hearts of men,*" such language does not imply, that none are in any degree acquainted with the human heart except the Omniscient Mind ;—for, to a certain extent, this knowledge may be attained by human beings ;—but it must and does imply, that One Being alone is in possession of underived, unerring knowledge. Thus, too, when God is declared to be "the only Potentate," "Him who only hath immortality,"—it is evident to any reflecting person, that these terms are not used to indicate the total exclusion of any creature from the possession of regal power and immortal life ; but are designed to express, with strength and simplicity, the unbounded dominion of the Almighty—the imperishable duration of that Being "with whom is no variableness, or shadow of turning." So, when the Deity is named *the only true God*, it cannot denote that those whom he had constituted gods* were not really invested with authority, and worthy of credence ; and certainly does not mean, that the Messiah, who in mission and in character was superior to other prophets and rulers, was unworthy of receiving a name by which they had been called : but it does intimate, that, in the highest and most absolute sense, none are entitled to the designation of *true God*, EXCEPT JEHOVAH—THE ONE GOD—THE HOLY ONE OF ISRAEL—THE FATHER OF JESUS CHRIST, AND OF ALL INTELLIGENT BEINGS.

* See John x. 34—36, compared with Exod. vii. 1. Ps. lxxxii. 1, 6.

SECT. III.—PASSAGES OF SCRIPTURE IN WHICH THE ONE GOD, JEHOVAH, IS PRONOUNCED TO BE UNEQUALLED BY ANY BEING IN THE UNIVERSE.

1. Exod. ix. 14: For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that [there is] NONE LIKE ME in all the earth.
2. Exod. xv. 11: Who [is] like unto thee, O Jehovah! among the gods? who [is] like thee, glorious in holiness, fearful [in] praises, doing wonders?—See chap. viii. 10.
3. Exod. xviii. 11: Now I know that Jehovah [is] greater than all gods; for in the thing wherein they dealt proudly, [he was] above them.
4. Deut. iii. 24: O Lord God! thou hast begun to show thy servant thy greatness, and thy mighty hand; for what god [is there] in heaven or in earth that can do according to thy works, and according to thy might?—See Deut xxxiii. 26.
5. Deut. x. 17: For Jehovah your God [is] God of gods, and Lord of lords, a great God, a mighty, and a terrible, &c.—See Josh. xxii. 22. Ps. cxxxvi. 2, 3. Dan. ii. 47.
6. 1 Kings viii. 23: Jehovah God of Israel, [there is] no god like thee, in heaven above, or on earth beneath, &c.—*Par. Pas.* 2 Chron. vi. 14.—See 2 Sam. vii. 22, and parallel passage, 1 Chron. xvii. 20.
7. 2 Chron. ii. 5: And the house which I build [is] great; for great [is] our God above all gods.
8. Job xxxiii. 12, 13: I will answer thee, that God is greater than man. Why dost thou strive against him? &c.

9. Job xxxvi. 22, 23 : Behold, God exalteth by his power : who *teacheth like him* ? Who hath enjoined him his way ? or who can say, Thou hast wrought iniquity ? —See chap. ix. 12 ; xxxiv. 13.
10. Job xl. 9 : Hast thou an arm like God ? or canst thou thunder with a voice like him ?
11. Ps. lxxxvi. 8 : Among the gods [there is] none like unto thee, O Jehovah ; neither [are there any works] like unto thy works.
12. Ps. lxxxix. 6—8 : For who in the heaven can be *compared unto Jehovah* ? [who] among the sons of the mighty can be likened unto Jehovah ? ... O Jehovah God of hosts ! who [is] a strong Jehovah like unto thee ? or to thy faithfulness round about thee ?
13. Ps. xcvi. 9 : For thou, Jehovah, [art] high above all the earth ; thou art exalted far above all gods.—See Ps. xcv. 3 ; xcvi. 4 ; cxxxv. 5.
14. Ps. xcix. 2, 3 : Jehovah [is] great in Zion ; and he [is] high above all people. Let them praise thy great and terrible name ; [for] it [is] holy.
15. Ps. cxlii. 5 : Who [is] like unto Jehovah our God, who dwelleth on high ? —See Ps. lxxi. 19.
16. Isa. xl. 13, 14 : Who hath directed the spirit of Jehovah, or [being] his counsellor, hath taught him ? With whom took he counsel, and [who] instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding ?
17. Isa. xl. 18—25 : To whom, then, will ye *LIKEN* GOD ? or what *LIKENESS* will ye *COMPARE* UNTO HIM ? To whom, then, will ye *LIKEN* ME, or SHALL I BE *EQUAL* ? saith the Holy One.
18. Isa. xli. 5—9 : To whom will ye liken me, and make [me] equal, and compare me, that we may be like ?

Remember the former things of old ; for I [am] God, and [there is] none else ; I [am] God, and [there is] NONE LIKE ME.

19. Jer. x. 6, 7 : [There is] NONE LIKE UNTO THEE, O Jehovah ! Thou [art] great, and thy name [is] great in might ? Who would not fear thee, O King of nations ? for to thee doth it appertain ; forasmuch as, among all the wise [men] of the nations, and in all their kingdoms, [there is] NONE LIKE UNTO THEE.— See chap. xlix. 19 ; l. 44.
20. Dan. iv. 35 : And all the inhabitants of the earth [are] reputed as nothing ; and he doeth according to his will in the army of heaven, and [among] the inhabitants of the earth ; and none can stay his hand, or say unto him, What doest thou ?
21. Micah vii. 18 : Who [is] a God like unto thee, that pardoneth iniquity, and passeth by the transgression ? &c.
22. John x. 29 : My Father, who gave [them] me, is GREATER THAN ALL ; and none is able to pluck [them] out of my Father's hand.
23. John xiv. 28 : Ye have heard how I said unto you, I go away, and come [again] unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father ; for MY FATHER IS GREATER THAN I.
24. Rom. xi. 34—36 : For who hath known the mind of the LORD ? or who hath been his counsellor ? Or who hath first given to him, and it shall be recompensed unto him again ? For of him, and through him, and to him, [are] all things, &c. — See 1 Cor. ii. 16.

OBSERVATIONS.

In these passages of Holy Writ, the Deity is spoken of or addressed as a Being UNPARALLELED BY ANY IN THE UNI-

VERSE — AS SUPERIOR TO MEN AND ANGELS — AS EXALTED FAR ABOVE ALL GODS — AS GREATER THAN JESUS CHRIST. With unapproachable force and sublimity, Jehovah is exhibited as challenging all intelligent beings for a likeness that may be compared to himself, and pronouncing NONE TO BE LIKE HIM. And this language is used, not of three persons or agents, but of one only; it being impossible to discover a single text, either in the above list, or in any part of the Bible, in which three truly divine persons are represented as equal to each other, or as unequalled by other intelligences.

SECT. IV.—PASSAGES OF SCRIPTURE DECLARING GOD TO BE ONE PERSON OR BEING, EXCLUSIVE OF, AND IN OPPOSITION TO, HEATHEN DEITIES.

1. **Exod. xx. 2, 3.** **Deut. v. 6, 7:** I [am] Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no OTHER GODS BEFORE ME.— See **Isa. xliii. 10.**
2. **Deut. xxxii. 39:** See now that I, [even] I, [am] he, and [there is] no god WITH ME: I kill, and I make alive, &c.
3. **Isa. xliv. 6—8:** Thus saith Jehovah BESIDES ME [there is] no god. Is there a god besides me? yea, [there is] no god: I know not [any]. — See chap. **xlv. 5, 6, 21.** **Deut. iv. 35.** **1 Sam. ii. 2.** **2 Sam. vii. 22,** and **1 Chron. xvii. 20.**
4. **Isa. xlv. 5:** I [am] Jehovah, and [there is] NONE ELSE, &c. — See ver. **6, 14, 18, 22;** **xlvi. 9.** **Joel ii. 27;** also **Deut. iv. 35, 39.** **1 Kings viii. 60.**
5. **Hos. xiii. 4:** Yet I [am] Jehovah thy God from the

land of Egypt, and thou shalt know no God BUT ME ;
for [there is] no saviour besides me.

OBSERVATIONS.

It is, we think, exceedingly obvious that the sentiments contained in the above passages emanated from ONLY ONE SUPREME INTELLIGENT MIND ;—that the style is so framed as necessarily to exclude *more than one* being or person from a participation in the absolute and infinite perfections of Deity. But the Trinitarian replies, that these declarations were made in opposition to the false gods of the heathen, and not in contradistinction to the Son or to the Holy Ghost. And this we have no hesitation to acknowledge, for it does not seem to have entered into the conceptions of any one, that, even if supposed to have a present existence, these beings formed component parts of the Divinity. When such declarations were uttered, and indeed for centuries afterwards, neither Jew nor Gentile knew anything, so far as we can learn, of the doctrine of the Trinity as now held by the generality of Christians. They had no idea of a God consisting of three persons, who are each and individually a God or divine being, but are not three Gods—not three divine beings. It is therefore reasonable to believe, that the declarations of Jehovah, and of his servants the prophets, were not announced with the *single aim* of evincing God to be one person or being ; this truth having been recognized by all who believe in the existence of one Supreme Intelligence. Yet we contend, that the language of Deity, here quoted or referred to, is that of ONE PERSON ONLY ; and that the sentiments are repugnant equally to Trinitarianism, as to heathen idolatry. Indeed, we can scarcely conceive that any language could be invented—that any words could be combined, which would express

more concisely, and with greater energy, the oneness of Almighty God, as maintained by the Unitarian Christian.

SECT. V.—PASSAGES OF SCRIPTURE IN WHICH GOD IS REPRESENTED AS SPEAKING OF HIMSELF, AND AS ADDRESSED AND SPOKEN OF, IN LANGUAGE INTIMATING THE STRICTEST UNITY.

(1) *God represented as using Verbs and Pronouns in the Singular Number.*

1. Gen. xvii. 1, 2 : Jehovah appeared to Abram, and said unto him, *I [am] the Almighty God. Walk before me, and be thou perfect ; and I will make my covenant between me and thee, &c.*
2. Exod. iii. 14 : And God said unto Moses, *I am that I am* : and *he* said, Thus shalt thou say unto the children of Israel, *I am* hath sent me unto you.
3. Exod. vi. 2, 3 : *I [am] Jehovah* : and *I* appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty ; but by *my* name Jehovah was *I* not known to them.
4. Isa. xxxiii. 10 : Now will *I* rise, saith Jehovah ; now will *I* be exalted ; now will *I* lift up *myself*.
5. Isa. xlv. 7 : *I* form the light, and create darkness : *I* make peace, and create evil. *I* Jehovah do all these [things].
6. Jer. xxiii. 23, 24 : [Am] *I* a God, at hand, saith Jehovah, and not a God afar off ? Can any hide himself in secret places, that *I* shall not see him ? Do not *I* fill heaven and earth ? saith Jehovah.

7. Matt. iii. 17 : And lo, a voice from heaven, saying,
This is *my* beloved Son, in whom *I* am well pleased.

(2) *God addressed in the Singular Number.*

8. 1 Kings viii. 27 : But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain *thee*, &c.
9. 1 Chron. xxix. 10—13 : Blessed [be] *thou*, Jehovah God of Israel our father, for ever and ever. *Thine*, O Jehovah, [is] the greatness and the power; *thine* [is] the kingdom, O Jehovah, and *thou* art exalted as head above all, &c.
10. Ps. ix. 2 : I will be glad and rejoice in *thee* : I will sing praise to *thy* name, O *thou* Most High.
11. Ps. xviii. 25 : With the merciful *thou* wilt show *thyself* merciful; with an upright man *thou* wilt show *thyself* upright.
12. Ps. cxxxix. 7—14 : Whither shall I go from *thy* spirit? or whither shall I flee from *thy* presence? If I ascend up into heaven, *thou* [art] there; if I make my bed in hell, behold *thou* [art there]. ... I will praise *thee*; for I am fearfully [and] wonderfully made, &c.
13. John xvii. 1—26 : These words spake Jesus : Father, the hour is come : glorify *thy* Son, that *thy* Son also may glorify *thee* : as *thou* hast given him power over all flesh, &c.

(3) *God spoken of in the Singular Number.*

14. Gen. i. 27 : So God created man in *his* [own] image : in the image of God created *he* him; male and female created *he* them.
15. Deut. vi. 13 : Thou shalt fear Jehovah thy God, and serve *him*, and shalt swear by *his* name.

16. Deut. vii. 6: Jehovah thy God hath chosen thee to be a special people unto *himself*, above all people, &c.
17. Jer. x. 10: But Jehovah [is] the true God; *he* [is] the living God, and an everlasting King: at *his* wrath the earth shall tremble, and the nations shall not be able to abide *his* indignation.
18. John iii. 16: For God so loved the world, that *he* gave *his* only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
19. Heb. xi. 6: He that cometh to God must believe that *he* is, and [that] *he* is a rewarder of them that diligently seek *him*.
20. Rev. xxi. 3: *He* will dwell with them, and they shall be *his* people, and God *himself* shall be with them, [and be] their God.

OBSERVATIONS.

To these passages might be added such as, in the preceding lists, connect the name of God with verbs and pronouns in the singular number. The catalogue might, indeed, be increased to an indefinite extent; almost every page of the Sacred Volume being replete with texts of the same kind, and all bearing their testimony to the great truth, that "God is one." In opposition, however, to MANY THOUSANDS of this description, and in order to prove that the Godhead consists of three persons, the advocates for the doctrine of the Trinity adduce a *very few* instances (Gen. i. 26; iii. 22; xi. 7. Isa. vi. 8), in which God is represented as speaking in the plural number. The peculiar phraseology thus used will be afterwards explained, and shown to be perfectly consistent with the strict oneness of the Divine Being, as sustained by the general tenor of the Bible. We shall only remark here, that there is not in Holy Scripture a single example of the Deity being addressed in the plural number.

The doctrine, that God is one—one person—one mind—one intelligent agent, is so clearly revealed in the portions of Scripture which have been cited in these sections, that it seems impossible for human language to exhibit this fundamental principle of Unitarianism in characters more resplendent with light. Without the conviction of the extensive influence of early prejudices over the best-regulated understandings, it might well be deemed astonishing that any man could peruse these forcible and sublime passages, without having a strong persuasion, that the dogma of a Triune God is the invention of speculative and erring men, unsatisfied with the noble simplicity of the Bible.

SECT. VI.—PASSAGES OF SCRIPTURE PROVING THAT
ONE DIVINE PERSON OR BEING, NAMED JEHOVAH
—GOD—THE FATHER OF CHRIST—WAS THE SOLE
AGENT IN THE CREATION, AND IS ALONE EM-
PLOYED IN THE GOVERNMENT OF THE UNI-
VERSE.

1. Gen. i. *throughout*: In the beginning God created the heaven and the earth, &c.—See chap. ii. 1—7; v. 1, 2; vi. 6, 7.
2. Exod. xx. 11: For [in] six days Jehovah made heaven and earth, the sea, and all that in them [is], &c.—See chap. xxxi. 17.
3. Deut. x. 14: Behold, the heaven, and the heaven of heavens, [is] Jehovah's thy God, the earth [also], with all that therein [is].—See Gen. xiv. 19, 22. Exod. ix. 29; xix. 5.
4. 2 Kings xix. 15: And Hezekiah prayed before Jehovah, and said, O Jehovah God of Israel, who dwell

- est [between] the cherubim ! thou art the God, [even] thou alone, of all the kingdoms of the earth : thou hast made heaven and earth.—*Par. Pas.* Isa. xxxvii. 15, 16.—See 1 Chron. xvi. 26. 2 Chron. ii. 12.
5. Neh. ix. 6 : Thou, [even] thou, [art] Jehovah alone : thou hast made heaven, the heaven of heavens, with all their host ; the earth, and all [things] that [are] therein ; the seas, and all that [is] therein ; and thou preservest them all, &c.
6. Job ix. 2—9 : God, who removeth the mountains, who shaketh the earth out of her place ; who commandeth the sun, and seaeth up the stars ; who alone spreadeth out the heavens, and treadeth upon the waves of the sea ; who maketh Arcturus, Orion, and Pleiades, and the chambers of the south.—See chap. xxvi. 7—14 ; xxxviii. 4—41.
7. Ps. viii. 3—8 : When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ; what [is] man that thou art mindful of him ; and the son of man, that thou visitest him ? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands ; thou hast put all [things] under his feet, &c.
8. Ps. xxxiii. 6—9 : By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap ; he layeth up the depth in store-houses. He spake, and it was [done] ; he commanded, and it stood fast.
9. Ps. xc. 2 : Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou [art] God.—See

- Ps. xix. 1; xxiv. 1, 2; l. 10—12; lxxxix. 11; xcv. 5; xcvi. 5; civ.; cxv. 15, 16; cxxi. 2; cxxiv. 8; cxxxiv. 3; cxxxvi. 5—9; cxlvi. 6; cxlvii. 8—18; cxlviii. 3—6.
10. Prov. iii. 19: Jehovah by wisdom hath founded the earth; by understanding hath he established the heavens.—See chap. viii. 22—31.
 11. Prov. xxii. 2: The rich and poor meet together: Jehovah [is] the Maker of them all.—See Job xxxi. 15.
 12. Isa. xl. 12—29: Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? [It is] he that sitteth upon the circle of the earth; ... that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in, &c.
 13. Isa. xlv. 24: Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb, I [am] Jehovah that maketh all [things]; that stretcheth forth the heavens *alone*; that spreadeth abroad the earth *by myself*.
 14. Isa. xlv. 12—18: I have made the earth, and created man upon it: I [even] my hands, have stretched out the heavens, and all their host have I commanded. Thus saith Jehovah, that created the heavens, God himself that formed the earth, and made it; he hath established it, he created it not in vain, &c.
 15. Isa. xlviii. 13: Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: [when] I call unto them, they stand up together.—See chap. xlii. 5; li. 13. Jer. v. 22.
 16. Jer. x. 12, 13: He hath made the earth by his power,

he hath established the world by his wisdom, and hath stretched out the heavens by his discretion, &c.
—*Par. Pas.* chap. li. 15, 16.

17. Jer. xxvii. 5: I have made the earth, the man and the beast that [are] upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me.—See chap. xxxii. 17. Dan. iv. 17, 25, 32, 34, 35.

18. Amos. iv. 13: For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what [is] his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, Jehovah, the God of hosts, [is] his name.—See chap. v. 8; ix. 6.

19. Matt. v. 45: That ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

20. Matt. vi. 26—30: Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? If God so clothe the grass of the field, &c.—*Par. Pas.* Luke xii. 24—29.

21. Matt. x. 29—32: Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore: ye are of more value than many sparrows.—*Par. Pas.* Luke xii. 6, 7.

22. Matt. xi. 25: At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, &c.
—*Par. Pas.* Luke x. 21.

23. Mark xiii. 19: For [in] those days shall be affliction, such

as was not from the beginning of the creation, which God created, unto this time, neither shall be.—See Mark x. 6.

24. Acts iv. 24—30 : They lifted up their voice to God with one accord, and said: LORD, thou [art] God, who hast made heaven, and earth, and the sea, and all that in them is; ... grant unto thy servants, that with all boldness they may speak thy word, ... and that signs and wonders may be done by the name of thy holy child Jesus.
25. Acts xiv. 15—17 : We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, who made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.
26. Acts xvii. 24—31 : God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all the nations of the earth, to dwell on the face of the earth. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent; because he hath appointed a day, in which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance, &c.—See chap. vii. 48—50.
27. Rom. i. 20 : For the invisible things of Him from the

creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and godhead, &c.

28. Heb. i. 10—12: And, Thou, LORD, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.—*Par. Pas.* Ps. cii. 25.
29. 2 Pet. iii. 5: By the word of God the heavens were of old, and the earth standing out of the water and in the water.
30. Rev. iv. 11: Thou art worthy, O LORD! to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.
31. Rev. x. 5, 6: And the angel sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, &c.
32. Rev. xiv. 7: Worship Him that made heaven, and earth, and the sea, and the fountains of waters.

OBSERVATIONS ON THE FIVE PRECEDING PAGES.

The above-cited host of Bible-witnesses concur in bearing their testimony to the proper Unitarian doctrine, that no subordinate agent whatever was employed in the creation of the universe;—that One Divine Being, and one only, produced, by his simple fiat, the heavens and the earth;—and that this Mighty One was Jehovah, the God of the Jews, the God of the Messiah, and the God of all mankind.

The texts quoted are numerous, plain, and unequivocal; and the sublime sentiments which they contain are expressed in various and in similar forms by different persons,—by Moses and the Prophets, by Christ himself, and the apostles:—expressed, too, in such a manner, as, in our opinion,

irresistibly to lead to the conviction of the strict oneness and independence of the Creator of all. "In the beginning," says the Jewish legislator, "God created the heavens and the earth.—God said, Let there be light, and there was light." Thus prayed the children of Israel: "Thou art Jehovah alone: thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein: the seas, and all that is therein; and thou preservest them all."—"The heavens," says the Psalmist, "declare the glory of God, and the firmament showeth his handywork."—"He spake, and it was done; he commanded, and it stood fast."—"By wisdom," the Hebrew philosopher beautifully observes, and with him agrees the prophet Jeremiah,—“by wisdom hath Jehovah founded the earth; by understanding hath he established the heavens.”—"Who," exclaimed the Christian prophet, concerning the Creator,—“who hath directed the spirit of Jehovah; or, being his counsellor, hath taught him? With whom took he counsel? and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Hast thou not known, hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.”

The same great Being whom the Hebrews worshipped as the Designer and Former of all things, did our Lord address in the language of gratitude and submission, when he said, "I thank thee, O Father, Lord of heaven and earth! because thou hast hid these things from the wise and prudent, and hast revealed them to babes. Even so, Father; for so it seemed good in thy sight."—And it was of this Being he spake, when, in the style of authority befitting the most divine of Messengers, he pronounced the simple, yet sublime declaration of Moses: "Hear, O Israel! Jehovah

our God, Jehovah is one." Christ did not, indeed, directly teach that the production of the universe was the handy-work of Him only whom he called his Father. Nor was it necessary. This important doctrine was entertained by all the Jews ; and a vital belief in its truth distinguished them, as God's peculiar people, from the surrounding nations. But Jesus certainly taught his countrymen, though by way of illustrating other momentous truths, that it was his heavenly Father who causeth the sun to shine, and the rain to descend ; who adorneth the lily, who feedeth the sparrow, and careth for the whole human race. And nowhere does Jesus intimate, that any one but the Father either made the world, or provides for his creatures. Nowhere does he say that he is himself the Author and Preserver of animate or inanimate nature ;—nowhere does he state himself to have been the Creator of her who bore him, or of the beloved disciple who leaned on his bosom, or of the man who rebuked and denied him, or of him who betrayed him, or of those who mocked and persecuted him, and put him to death ;—nowhere does he inform us, that the food which appeased his hunger, the water that allayed his thirst, the air that he breathed, the ground which he trod, and the skies on which he must have loved to gaze, were his own—were the workmanship of his own hands. Such an omission forms a strong presumption, that he had no new doctrine to reveal concerning God, viewed as the Creator and Governor of the world ; but rather that he concurred with Moses and Job, with David and Solomon, with Isaiah, and Jeremiah, and Amos, in ascribing the production of the heavens and the earth, and the sea, and all things that are therein, to the simple and effective energy of that Being whom he addressed in prayer as his Father, and as the only true God.

If, however, it be urged, that the minds of the Jews, and even of the apostles, were not prepared for the reception

either of Christ's independent or of his subordinate agency in the framing and preservation of one or of innumerable worlds,—it may be remarked, that, after their Master's ascension, when, from an outpouring of inspiration, they must have entertained proper conceptions of his nature, the disciples addressed the *Father of Jesus*, and *Him alone*, as the Being who made "heaven, and earth, and the sea." In the Acts of the Apostles, it is recorded that the Christian brethren joined Peter and John in prayer to the Creator, that he would enable them to perform miracles in the name, or by the authority, of his holy child or servant Jesus; and, in the same book, Paul is reported to have said to the Athenian idolaters, that that "God who made the world—the Lord of heaven and earth—He who giveth to all life, and breath, and all things—hath appointed a day in which he will judge the world in righteousness by a man whom he hath ordained." Such language clearly indicates, that there is only one Creator; and that the Son and Servant of God—the man appointed by God, the Creator—is a being different from God the Creator, and even subordinate to him.

But what, above all, decisively proves the proper Unitarian doctrine of the undivided unity and absolute independence of the Maker and Governor of the world, is the declaration of God himself:—"I AM JEHOVAH, THAT MAKETH ALL THINGS; THAT STRETCHETH FORTH THE HEAVENS ALONE; THAT SPREADETH ABROAD THE EARTH BY MYSELF."

SECT. VII.—PASSAGES OF THE NEW TESTAMENT IN WHICH PECULIAR TITLES, EPITHETS, OR ATTRIBUTES, ARE ASCRIBED TO GOD—THE FATHER.

1. Matt. xi. 25. Luke x. 21. Acts xvii. 24	Lord of heaven and earth.
2. Luke ii. 29. Acts iv. 24. Rev. vi. 10	<i>Δεσποτης</i> , or Sovereign Ruler.
3. Jude 4*	The only Sovereign.—See p. 21, No. 21.
4. Rev. xi. 13; xvi. 11	The Gbd of heaven. (things therein.)
5. Acts xvii. 24	The God that made the world, and all
6. Acts iv. 24; xiv. 15. Rev. x. 6; xiv. 7	The God who made heaven and earth, &c.
7. Acts iii. 13	The God of Abraham, Isaac, and Jacob.
8. Acts vii. 46	The God of Jacob.
9. Matt. xv. 31. Acts xiii. 17	The God of Israel.
10. Acts iii. 13; v. 30; xxii. 14	The God of our Fathers.
11. Rev. xxii. 6	The Lord God of the prophets.
12. Rom. ix. 29. James v. 4	The Lord of Sabaoth, or of hosts.
13. Rom. i. 25	The Creator who is blessed for ever.
14. Rom. ix. 5*	He who is over all, God blessed for ever.
15. Eph. iv. 6	The God and Father of all.
16. 2 Cor. xi. 31	The God and Father of our Lord Jesus Christ, who is blessed for evermore.
17. John x. 29	The Father of Christ greater than all.
18. John xiv. 28	The Father of Christ greater than Christ.
19. Matt. xxiv. 36. Mark xiii. 32	The Father only knoweth that day
20. Acts i. 7	The Father hath put the times or seasons in his own power, or disposal.
21. Acts xv. 8. 1 Thess. ii. 4	God, who knoweth or trieth our hearts.
22. Rom. iv. 17	God, who quickeneth the dead.
23. 1 Tim. vi. 13	God, who quickeneth all things.
24. Rom. iv. 24. Col. 2. 12; <i>et al.</i>	God, who raised Jesus from the dead.
25. 2 Cor. i. 9	God, who raiseth the dead.
26. Acts xvii. 31	God, who hath appointed a day in which he will judge the world by the man, &c.
27. Luke i. 49	He that is Mighty.
28. Tit. ii. 13*	The Great God.
29. 1 Tim. i. 17. Jude 25	The Only God.—See p. 21, Nos. 19, 22.
30. Rom. xvi. 27	The Only Wise God.

* These passages are adduced by Trinitarians to support the doctrine of the Supreme Divinity of Jesus Christ. But their total invalidity for this object will be shown in the Second Part of this work, to which the reader may refer by means of the "Index of Texts," placed at the end of the volume. The distinguishing titles of Christ—*Lord, Saviour, Son of God, First and Last, &c.* some of which occur so frequently in the New Testament—will be explained also in the same part.

† A list of *all* the passages containing the term *Father*, as applied to the Deity, will be given in succeeding pages.

31. Matt. xix. 17. Mark x. 18. Luke xviii. 19	The One God who alone is Good.
32. Rev. xv. 4	The God who alone is Holy.
33. 1 John v. 20	The True God.
34. John xvii. 3	The Only True God.
35. 1 Thess. i. 9	The Living and True God.
36. Matt. xvi. 16; xxvi. 63. Acts xiv. 15. Rom. ix. 26. 2 Cor. iii. 3; vi. 16. 1 Tim. iii. 15; iv. 10; vi. 17. Heb. iii. 12; ix. 14; x. 31; xii. 22. Rev. vii. 2	The Living God.
37. John vi. 57	The Living Father.
38. Rev. iv. 10; x. 6; xv. 7	He who liveth for ever and ever.
39. 1 Tim. vi. 16	He who only hath Immortality.
40. 1 Tim. i. 17	The King Immortal.
41. 1 Tim. i. 17	The King Eternal.
42. Rom. i. 23	The Incorruptible God.
43. Rom. xvi. 26	The Everlasting God.
44. Rev. i. 4, 8; iv. 8; xi. 17; xvi. 5	Who is, and who was, and who is to come.
45. John i. 18. 1 John iv. 12	God, whom no man hath seen.
46. 1 Tim. i. 17	The King Invisible.
47. Col. i. 15	The Invisible God.
48. Heb. xi. 27	He who is Invisible.
49. Luke i. 32, 35, 76; vi. 35. Acts vii. 48	The Highest, or Most High.
50. Mark v. 7. Luke viii. 28. Acts xvi. 17. Heb. vii. 1	The Most High God
51. Mark xiv. 61	The Blessed.
52. 1 Tim. i. 11	The Blessed God.
53. 1 Tim. vi. 15	The Blessed and Only Potentate.
54. Eph. i. 11	He who worketh all things after the counsel of his own will.
55. Rev. iv. 9, 10; v. 13; vi. 16; vii. 10; xix. 4; xxi. 5	God, or He, who sitteth on the throne.
56. Heb. i. 3	The Majesty on High.
57. Heb. viii. 1	The Majesty in the heavens.
58. Luke i. 47. 1 Tim. i. 1; ii. 3. Tit. i. 3; ii. 10; iii. 4. Jude 25	God our Saviour.
59. 2 Cor. i. 3	The God of all comfort.
60. 1 Pet. v. 10	The God of all grace.
61. Rom. xv. 5	The God of patience and consolation.
62. Rom. xv. 13	The God of hope.
63. Rom. xv. 33; xvi. 20. Phil. iv. 9. 1 Thess. v. 23. Heb. xiii. 20	The God of peace.
64. 2 Cor. xiii. 11	The God of love and peace.
65. Acts vii. 2	The God of glory.
66. Eph. i. 17	The Father of glory.
67. Heb. xii. 9	The Father of spirits.
68. 2 Cor. i. 3	The Father of mercies.
69. James i. 17	The Father of lights.

70. Rev. i. 8	- - - - -	The Almighty.*
71. 2 Cor. vi. 18	- - - - -	The Lord Almighty.*
72. Rev. xvi. 14; xix. 15	- - - - -	God Almighty.*
73. Rev. i. 8	- - - - -	The Lord God.—See "Concessions," in
74. Rev. iv. 8; xl. 17; xv. 3; xvi. 7; xix.	- - - - -	loc.
6; xxi. 22	- - - - -	Lord God Almighty.*

OBSERVATIONS ON THE PRECEDING TABLE.

The advocates for Trinitarianism universally affirm, that the names and titles of Deity, with epithets and phrases relating to him, are applied in the Scriptures to Jesus Christ. In reply to this argument, we contend that, when any of these do refer to the Saviour, they are used in a sense similar to that in which they are applied to men, and consequently have a lower signification than when spoken of Him whom Christ addressed as the Lord of heaven and earth. It is particularly deserving of remark, that there are found in the Bible numerous words and expressions concerning the Supreme Being, which are never used in relation to Jesus, but have an exclusive reference to the Father—to the one only living and true God. In proof of this, we appeal to the foregoing list, which might have been considerably swelled by references to the Old Testament.

These Scriptural facts speak loudly and clearly in support of Christian Unitarianism—namely, the absolute Supremacy of one divine person, called by our Saviour and his apostles, GOD, THE FATHER.

* 'Ο παντοκράτωρ,

Omnipotens.— <i>Arias Montanus, Castalio, Beza.</i>	The Ruler over all things.— <i>Hammond.</i>
The Almighty.— <i>Com. Ver. E. Taylor, S. Sharpe.</i>	The Supreme Lord over all.— <i>Samuel Clarke.</i>

"The word παντοκράτωρ, *Almighty*, is used ten times in the New Testament, and about one hundred and twenty times by the Septuagint in the Old Testament; but is not once applied to Jesus Christ or the Holy Ghost. It seems evidently to have been the general faith of Christians in the three or four first ages after the apostles, and later, that the term *Almighty* ought to be applied only to the Father. Bishop Pearson observes, that the oldest and shortest creeds had always this attribute expressed, inasmuch that it was ordinarily by the ancients taken for the Father."—*Abridged from HORROW HAYNES: Scripture Account of the Attributes and Worship of God*, chap. xi. pp. 36, 37.

If the evangelists, and the other writers of the New Testament, had considered their Lord and Master to have been on a footing of equality with Jehovah, or the Lord God of the Jewish Scriptures, they would certainly have treated of him as such. From the words and phrases with which they were best acquainted, they would have selected those of the highest and most unequivocal import;—they would have freely quoted the numerous epithets and names made use of by the Hebrew prophets concerning the Almighty, in order to give utterance to those grand conceptions with which their minds must have been filled;—they would again and again have applied the peculiar names of Deity to Jesus Christ, if they had known him to be the Maker and Sovereign of the universe—the Lord God omnipotent—the God of Abraham, of Isaac, and of Jacob—the King eternal, immortal, invisible—the only living and true God.

That some of the expressions used concerning the Divinity—such as the titles *First and Last*, *King of kings*, *Saviour*, *Lord*, and, perhaps in one or two instances, *God*—should have been employed in reference to Christ, may be easily accounted for, by considering the character which he was appointed to sustain as the moral representative of Deity: but that the New Testament—consisting of many different books and epistles, all professedly relating to the Messiah, his mission, person, character, and doctrines—should contain a *great number* of names and phrases, some of them expressive of God's strict unity, others of his absolute supremacy, and others again of his natural and moral attributes, which are not applied to Jesus Christ, cannot well be conceived, without at the same time acknowledging, that the writers of that volume knew nothing—*nothing at all*—of the overwhelming mysteries of the Holy Trinity, and the incarnation of the second person of the Godhead.

SECT. VIII.—PASSAGES OF THE NEW TESTAMENT, IN WHICH ONE DIVINE PERSON OR BEING—THE FATHER—IS TERMED GOD ABSOLUTELY, AND IN CONTRADISTINCTION TO OUR LORD JESUS CHRIST.

(1) *By our Lord himself.*

1. Matt. xii. 50: Whosoever shall do the will of *my FATHER* who is in heaven, the same is my brother, &c.—*Par. Pas.* Mark iii. 35: Whosoever shall do the will of God, &c.
2. Mark x. 18: Why callest thou *me* good? [There is] none good but one, [that is] God.—*Par. Pas.* Luke xviii. 19.
3. John iv. 23, 24: The *FATHER* seeketh such to worship him. God [is] a spirit; and they that worship [him], &c.
4. John v. 25: The dead shall hear the voice of the *Son* of God, &c.—See chap. ix. 35; x. 36; xi. 4. Luke xxii. 70.
5. John v. 44, 45: How can ye believe, who seek not the honour that [cometh] from God only? (or, “from the only God,” p. 19.) Do not think that *I* will accuse you to the *FATHER*, &c. &c.
6. John vi. 27: Labour ... for that meat ... which *the Son of man* shall give unto you; for *him* hath God, THE *FATHER*, sealed.

‘Ο πατήρ εσθραγίσεν, ὁ Θεός.

hunc Pater signavit, Deus.—*Arias Montanus.*

hunc Pater consignavit Deus.—*Castalio.*

hunc Pater obsignavit, [id est] Deus.—*Beza.*

le Père [à savoir] Dieu, l'a approuvé de son cachet.—*D. Durand.*

him hath the Father, even God, sealed.—*S. Clarke.*
to him hath the Father, even God, set his seal.—

T. Kenrick.

him hath the Father, that is God, &c.—*Belsham.*

him hath the Father sealed, [even] God.—

Carpenter, Edgar Taylor.

[See “Concessions of Trinitarians,” in loc.]

7. John vi. 28, 29 : Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on *him whom HE hath sent*.
8. John vi. 32, 33 : *My FATHER* giveth you the true bread from heaven. For the bread of God is he, (or, that) which cometh down from heaven, and giveth life unto the world.
9. John vi. 45, 46 : It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the *FATHER*, cometh unto *me*. Not that any man hath seen the *FATHER*, save *he* who is of God; *he* hath seen the *FATHER*.
10. John vii. 17 : If any man will do *HIS* will, he shall know of the doctrine, whether it be of God, or [whether] *I* speak of *myself*.
11. John viii. 40 : But now ye seek to kill *me*, a *man* that hath told you the truth, which *I* have heard of God.
12. John viii. 42 : *I* proceeded forth and came from God; neither came *I* of *myself*, but *HE* sent *me*.
13. John viii. 54 : It is *my FATHER* that honoureth *me*; of whom ye say, that *HE* is your God.
14. John xiii. 31, 32 : Now is the *Son of man* glorified, and God is glorified in *him*. If God be glorified in *him*, God shall also glorify *him* in *HIMSELF*, and shall straightway glorify *him*.
15. John xiv. 1, 2 : Ye believe in God, believe also in me. In my *FATHER's* house are many mansions, &c.
16. John xvi. 27—30 : The *FATHER HIMSELF* loveth you, because ye have loved *me*, and have believed that *I* came out from God, &c.
17. John xvii. 1—3 : *FATHER*, ... glorify *THY Son*, that *THY Son* also may glorify *THEE*. This is life eternal,

that they might know THEE the only true God, and *Jesus Christ whom THOU hast sent.*

18. Luke xxii. 69: Hereafter shall the *Son of man* sit on the right hand of the power of God.
19. Matt. xxvii. 46: *My God, my God*, why hast THOU forsaken *me*?—*Par. Pas.* Mark xv. 34.
20. John xx. 17: Go to my brethren, and say unto them, *I* ascend unto *my* FATHER, and your Father; and [to] *my* God, and your God.
21. Rev. ii. 7: To him that overcometh will *I* give to eat of the tree of life, which is in the paradise of *my* God.—(So Griesbach.)
22. Rev. iii. 1, 2: These things saith *he* that hath the seven spirits of God. Be watchful; for *I* have not found thy works perfect before *my* God.—(So Griesbach.)
23. Rev. iii. 12: Him that overcometh will *I* make a pillar in the temple of *my* God; ... and *I* will write upon him the name of *my* God, and the name of the city of *my* God, [which is] new Jerusalem, which cometh down out of heaven from *my* God, &c.
24. Rev. iii. 14: These things saith the *Amen, the faithful and true Witness, the beginning* of the creation of God.

THE FATHER TERMED GOD IN CONTRADISTINCTION TO CHRIST.

(2) *By the Angel Gabriel.*

25. Luke i. 31, 32: Behold, thou ... shalt call his name *Jesus*. *He* shall be great, and shall be called the *Son* of the HIGHEST; and the LORD God shall give unto *him* the throne of his father David.

(3) *By John the Baptist.*

26. John i. 29 : Behold the *Lamb* of God, &c.—See ver. 36.
27. John i. 34 : I saw, and bare record, that this is the *Son* of God.
28. John iii. 34 : *He whom* God hath sent speaketh the words of God : for God giveth not the spirit by measure [unto him].

(4) *By the Jews in general.*

29. John i. 49 : Nathanael answered and saith unto him, Rabbi, thou art the *Son* of God : thou art the King of Israel.—See Luke iv. 41. Mark iii. 11. John ix. 38, comp. ver. 35 ; xix. 7. Matt. xxvi. 63. Mark xiv. 61. Luke xxii. 70. Matt. xxvii. 40, 43.
30. John iii. 2 : Nicodemus ... said unto him, Rabbi, we know that thou art a *teacher* come from God ; for no man can do these miracles that thou doest, except God be with *him*.
31. Mark i. 24 : I know who thou art, the *holy one* of God.
32. Mark ii. 7 : Why doth *this* [man] thus speak blasphemies? Who can forgive sins but God only? — *Par. Pas.* Luke v. 21.
33. Matt. ix. 8 : But when the multitudes saw [it], they marvelled, and glorified God, who had given such power unto *men*.
34. John v. 18 : Therefore the Jews sought the more to kill *him*, because *he* not only had broken the sabbath, but said also that God was *his* FATHER, making *himself* equal with (or, like to) God.
35. Luke xxiii. 35 : He saved others ; let him save himself, if he be the *Christ*, the *chosen* of God.

(5) *By the Evangelists, Apostles, and other Disciples.*

36. Mark i. 1: The beginning of the gospel of *Jesus Christ*, the *Son* of God.—See Matt. xvi. 16. John iii. 16—18; vi. 69; xi. 27; xx. 31. Acts iii. 26; ix. 20. Rom. i. 4, 9; v. 10; viii. 3, 29, 32. 1 Cor. i. 9. 2 Cor. i. 19. Gal. i. 16; ii. 20; iv. 4. 1 Thess. i. 10. Heb. i. 1, 2; iv. 14; x. 29. 1 John i. 3, 7; iii. 8, 21—23; iv. 9, 10, 14, 15; v. 5, 9—13, 20.
37. Luke ii. 52: *Jesus* increased in wisdom and stature, and in favour with God and man.
38. Luke vi. 11, 12: *Jesus* ... continued all night in prayer to God.
39. Lukexxiv. 19: *Jesus of Nazareth*, who was a *prophet* mighty in deed and word before God and all the people
40. John i. 18: No man hath seen God at any time. *The only-begotten Son*, who is in the bosom of the FATHER, *he* hath declared [him].
41. John xiii. 3: *Jesus* knowing that the FATHER had given all things into *his* hands, and that *he* was come from God, and went to God.
42. John xvi. 30: We believe that *thou* camest forth from God.
43. Acts ii. 22: *Jesus of Nazareth*, a *man* approved of God among you by miracles, and wonders, and signs, which God did by *him*, &c. — See chap. iv. 24—30. Heb. ii. 3, 4.
44. Acts ii. 32: This *Jesus* hath God raised up, &c. — See ver. 24; iii. 15; iv. 10; v. 30; x. 40; xiii. 30, 33, 37; xvii. 30, 31. Rom. vii. 4; x. 9. 1 Cor. vi. 14; xv. 15. Gal. i. 1. Eph. i. 17—20. Col. ii. 12. 1 Thess. i. 9, 10. Heb. xiii. 20. 1 Pet. i. 21.
45. Acts ii. 33: Therefore (*Jesus*) being by the right hand of God exalted, and having received of the FATHER the promise of the holy spirit, &c. — See Mark xvi.

19. Acts v. 31.; vii. 55, 56. Rom. viii. 34. Phil. ii. 9. Col. iii. 1. Heb. x. 12. 1 Pet. iii. 21, 22.
46. Acts ii. 36 : God hath made that same *Jesus*, whom ye have crucified, both *Lord* and *Christ*.
47. Acts x. 38 : God anointed *Jesus of Nazareth* with the holy spirit and with power ; for God was with *him*.
48. Acts x. 42 : It is *he* (Jesus of Nazareth) who was ordained of God [to be] the *Judge* of quick and dead. —See chap. xvii. 30, 31.
49. Acts xiii. 23 : Of this man's seed hath God, according to [his] promise, raised unto Israel a *Saviour*, *Jesus*. —See chap. iii. 26.
50. Acts xx. 21 : Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our *Lord Jesus Christ*. — See chap. viii. 12 ; xi. 17 ; xxviii. 23, 31. 2 Thess. i. 8, 11, 12 ; ii. 13, 14. 1 Tim. i. 1 ; v. 21. Jude 21.
51. Acts xx. 24 : The ministry which I have received of the *Lord Jesus*, to testify the Gospel of the grace of God.—See 1 Cor. vi. 11. Eph. ii. 10. 1 Thess. ii. 15 ; iv. 1.
52. Rom. i. 7 : Grace to you, and peace, from God our FATHER, and the *Lord Jesus Christ*.—See 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3, 4. Eph. i. 2 ; vi. 23. Phil. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Titus i. 4. Philem. 3. 2 John 3.
53. Rom. ii. 16 : God shall judge the secrets of men by *Jesus Christ* according to my Gospel.
54. Rom. iii. 22 : The righteousness of God, [which is] by faith of *Jesus Christ*, &c.—See ver. 24, 25 ; chap. i. 8 ; v. 15 ; vi. 23 ; vii. 25. 1 Cor. i. 4. 2 Cor. iv. 6 ; v. 18. Gal. iii. 26. Eph. ii. 4—7, 19, 20. Phil. i. 8 ; iii. 3, 14 ; iv. 7, 19. 1 Thess. ii. 14 ; v. 18. 1

- Tim. v. 13. 2 Tim. i. 8, 9; iv. 1. 1 Pet. ii. 5; iv. 11; v. 10. 2 Pet. i. 1.
55. Rom. v. 1: We have peace with God, through our *Lord Jesus Christ*.—See ver. 11; chap. vi. 11; viii. 39. 1. Cor. xv. 57. Eph. iii. 10, 11; v. 20. 1 Thess. v. 9.
56. Rom. v. 8: God commendeth his love toward us, in that while we were yet sinners, *Christ* died for us.—See chap. viii. 17. 1 Cor. ix. 21. 2 Cor. ii. 14, 15, 17; v. 19, 21; ix. 13; x. 5; xii. 19. Gal. ii. 21; iv. 7. Eph. ii. 4, 5; iv. 32; vi. 6. Col. i. 27; iv. 3. 1 Thess. iii. 2. 2 Thess. iii. 5. Heb. v. 4, 5.
57. Rom. xv. 5, 6: Now the God of patience and consolation grant you to be like-minded one toward another, according to *Christ Jesus*; that ye may with one mind [and] one mouth glorify God, even the FATHER of our *Lord Jesus Christ*.—See 2 Cor. i. 3; xi. 31. Eph. i. 3, 17. Col. i. 3. 1 Pet. i. 3. Also 1 Thess. i. 3.
58. Rom. xv. 7: Receive ye one another, as *Christ* also received us, to the glory of God.—See chap. vi. 9, 10. 1 Cor. i. 24; iv. 1. 2 Cor. i. 21; iii. 3, 4. xiii. 3, 4. Eph. ii. 12; v. 2, 5. Phil. iii. 9. Heb. ii. 17; iii. 3, 4; ix. 14, 24. 1 Pet. iii. 18; iv. 14.
59. Rom. xv. 30: I beseech you, brethren, for the *Lord Jesus Christ's* sake, and for the love of the spirit, that ye strive together with me in [your] prayers to God for me.
60. 1 Cor. i. 1: Paul, called [to be] an apostle of *Jesus Christ*, through the will of God, &c.—See 2 Cor. i. 1. Gal. i. 1. Eph. i. 1. Col. i. 1. 1 Tim. i. 1. 2 Tim. i. 1. Titus i. 1. James i. 1.
61. 1 Cor. i. 27—30: GOD... Of HIM are ye in *Christ Jesus*, who of God is made unto us wisdom, &c.—See ver. 2. 2 Cor. i. 19, 20.

62. 1 Cor. iii. 23: Ye [are] *Christ's*, and *Christ* [is] God's.
63. 1 Cor. xi. 3: The head of every man is *Christ*; and the head of the woman [is] the man; and the head of *Christ* [is] God.
64. 1 Cor. xii. 3: I give you to understand, that no man speaking by the spirit of God calleth *Jesus* accursed.
65. 1 Cor. xii. 4—6: There are diversities of gifts, but the same spirit; and there are differences of administrations, but the same *Lord*; and there are diversities of operations, but it is the same God who worketh all in all.
66. 1 Cor. xv. 24—28: Then [cometh] the end, when *he* (Christ) shall have delivered up the kingdom to God, even the FATHER. And when all things shall be subdued unto *him*, then shall the *Son* also *himself* be subject unto *HIM* that put all things under *him*, that God may be all in all.
67. 2 Cor. v. 20: We are ambassadors for *Christ*, as though God did beseech [you] by us: we pray [you] in *Christ's* stead, be ye reconciled to God.
68. 2 Cor. xiii. 14: The grace of the *Lord Jesus Christ*, and the love of God, and the communion of the holy spirit, [be] with you all.
69. Eph. ii. 10: For we are *HIS* workmanship, created in *Christ Jesus* unto good works, which God hath before ordained that we should walk in them.
70. Phil. i. 11: Being filled with the fruits of righteousness, which are by *Jesus Christ*, unto the glory and praise of God.—See chap. ii. 5, 6, 11. Rom. xv. 8, 16, 17. 2 Cor. i. 19, 20.
71. 1 Thess. i. 1: Paul ... unto the church of the Thessalonians, [which is] in God, *THE FATHER*, and [in] the *Lord Jesus Christ*.—See chap. iii. 11, 13. 2 Thess. i. 1; ii. 16.

72. 1 Thess. iv. 14: If we believe that *Jesus* died and rose again, even so them also who sleep in *Jesus* will God bring with *him*.
73. 1 Tim. ii. 5: [There is] one God, and one *Mediator* between God and men, the *man Christ Jesus*.
74. 2 Tim. i. 7, 8: God hath not given us the spirit of fear. Be not thou therefore ashamed of the testimony of *our Lord*, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God.
75. Tit. iii. 4—6: After that the kindness and love of God our Saviour toward man appeared, by the ... renewing of the holy spirit, which *HE* shed on us abundantly through *Jesus Christ* our Saviour.
76. Philem. 4, 5: I thank my God, hearing of thy love and faith, which thou hast toward the *Lord Jesus*, &c.
77. Heb. i. 9: God, [even] *thy* God, hath anointed *thee* (the Son, ver. 8) with the oil of gladness above thy fellows.
78. Heb. vii. 25: Wherefore *he* (*Jesus*, ver. 22) is able also to save them to the uttermost that come unto God by *him*, &c.
79. Heb. xii. 22—24: Ye are come ... unto the city of the living God; ... and to God, the Judge of all; ... and to *Jesus*, the mediator of the new covenant, &c.—See chap. ii. 9; xiii. 15, comp. ver. 12.
80. 1 Pet. i. 2: Elect according to the foreknowledge of God, *THE FATHER*, through sanctification of the spirit, unto obedience and sprinkling of the blood of *Jesus Christ*, &c.—See Jude 1.
81. 2 Pet. i. 2: Grace and peace be multiplied unto you through the knowledge of God, and of *Jesus our Lord*.

82. 1 John v. 1 : Whosoever believeth that *Jesus* is the *Christ*, is born of God, &c.—See chap. iv. 2, 3.
83. 2 John 9 : Whosoever transgresseth, and abideth not in the doctrine of *Christ*, hath not God. He that abideth in the doctrine of *Christ*, he hath both the FATHER and the Son.
84. Rev. i. 1, 2 : The revelation of *Jesus Christ*, which God gave unto *him*; ... and he sent and signified [it] by his angel unto his servant John; who bare record of the word of God, and of the testimony of *Jesus Christ*, &c.—See chap. xii. 17; xx. 4.
85. Rev. xx. 6 : They shall be priests of God and of *Christ*, and shall reign with him a thousand years.—See chap. i. 5, 6.
86. Rev. xxi. 22, 23 : The LORD GOD ALMIGHTY, and the *Lamb*, are the temple of it. The glory of God did lighten it, and the *Lamb* [is] the light thereof.—See ver. 9, 10.
87. Rev. xxii. 1 : He showed me a pure river proceeding out of the throne of God and of the *Lamb*.—See ver. 3; chap. xiv. 4.

(6) *By Symbolical Beings.*

88. Rev. v. 9, 10 : *Thou wast slain*, and hast redeemed us to God by *thy blood*, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests.
89. Rev. vii. 10 : Salvation to our God, who sitteth upon the throne, and unto the *Lamb*.
90. Rev. vii. 14—17 : These are they who ... have washed their robes, and made them white in the blood of the *Lamb*. Therefore are they before the throne of God, and serve him day and night. ... The *Lamb*, which is

in the midst of the throne, shall feed them ; ... and God shall wipe away all tears from their eyes.—See chap. xiv. 10, 12.

91. Rev. xii. 10 : Now is come salvation, and strength, and the kingdom of our God, and the power of his *Christ*, &c.

OBSERVATIONS ON THE TEN PRECEDING PAGES.

The Scripture evidence just adduced in support of general Unitarianism we consider to be very ample, and in the highest degree satisfactory ;—ample, because it speaks the current language of the New Testament—of the Gospels, the Book of Acts, the Epistles, and the Apocalypse ;—satisfactory, because it clearly shows, that the appellations *God* and *Father* were commonly applied by the Founder of our Faith to a being or person contradistinguished from himself, the Messenger, Prophet, Servant, and Son of the Most High ; and that the same appellations were used in a precisely similar manner by the apostles, evangelists, and others. The whole host of witnesses, indeed, which might be brought forward, have not been cited ; as the testimony which they would offer for the absolute Supremacy of a Father-God, though certainly valuable, is not all equally clear and convincing, and, if reported, would require a volume for its insertion. But the numerous extracts here taken from the Christian Scriptures warrant us in concluding, that there is only one God, in the highest signification of the term ;—that this Being is exclusively restricted to the person of the Father ;—and that he is, in essence or nature, totally distinct from his Son, Jesus Christ ; or, in simpler and more scriptural language, that “ THE FATHER ” IS THE SUPREME, “ THE ONE—ONLY—WISE—and TRUE GOD.”

It seems scarcely possible, that these passages should be read, either as a whole, or separately in their connection, by any attentive and unbiassed mind, without perceiving

that the terms *God* and *Father* were used by Jesus of Nazareth, and the disciples of the apostolic age, as interchangeable, synonymous, or explanatory; perhaps only with this difference, that the latter name was designed to be understood in a more endearing and expressive sense than the former;—and without also perceiving, that both terms, when applied to the Deity, refer only to one being—one person—one intelligence, and never indicate what is called the first, the second, or the third hypostasis in a Triune God,—or all these persons combined in one essence. Were, indeed, such texts explained in accordance with the principles of Trinitarianism, or agreeably to the doctrine that Jesus Christ is the Supreme God, equally with the Father of all,—they would not only utter a language unwarranted by the nature and import of the expressions contained in them, and by the general tenor of the Bible, but would even shock those feelings of reverence and piety which, despite of a stern, metaphysical, dogmatic theology, must exist in the common heart of Christians towards the God and Father of the universe. Let the reader try for himself the Trinitarian gloss, and compare it with the interpretation here recommended; and he will probably be unable to avoid seeing the beauty, the force, and the truth of St. Paul's declaration, that there is but “ONE GOD, the FATHER; and ONE LORD, JESUS CHRIST.”

SECT. IX.—A TABLE, EXHIBITING AT ONE VIEW THE NUMBER OF INSTANCES IN THE SEVERAL BOOKS OF THE NEW TESTAMENT, IN WHICH THE TERM GOD IS APPLIED TO THE ALMIGHTY, AND TO HIS SON JESUS CHRIST.

MARKS.—s. denotes supplied; *pr.* probably; *po.* possibly; *al.* alleged; *am.* ambiguously. The observations in the pages immediately following will more particularly explain the Table.

ACCORDING TO THE AUTHORIZED VERSION, THE WORD GOD IS APPLIED					
In the following Books,	To a Being distinct from Christ.	To Christ himself.	To Divine Messengers or to Magistrates.	As an Epithet of Strength or Excellence.	In the Singular or Plural, to Gods or Heavens Deities.
	<i>Times.</i>	<i>Times.</i>	<i>Times.</i>	<i>Times.</i>	<i>Times.</i>
Matthew's Gospel	55 - -	1 * (a)	-	-	-
Mark's	62 - -	-	-	-	-
Luke's	124, & once s.	-	-	1 <i>pr.</i> ‡(p)	-
John's	81, & once s.	{ 1 <i>al.</i> * (b) 1 * (c) 1 <i>po.</i> * (d) 1 s. * (e) 1 <i>al.</i> * (f) 1 <i>al.</i> * (g)	2 †(n) -	-	-
Acts of Apostles	166, & twice s.	-	-	-	8 †(t) -
Romans	160, & once s.	-	-	1 ‡(q)	-
1 Corinthians	100, & once s.	-	-	3 ‡(r)	2 †(u)
2 Corinthians	74 - -	-	-	-	1 †(v)
Galatians	31 - -	-	-	-	1 †(w)
Ephesians	32 - -	-	-	-	-
Philippians	22 - -	-	-	-	1 †(x)
Colossians	22 - -	-	-	-	-
1 Thessalonians	37, & once s.	-	-	1 ‡(s)	-
2 Thessalonians	18 - -	-	1 †(o)	-	-
1 Timothy	21 - -	1 <i>al.</i> * (h)	-	-	-
2 Timothy	14, & once s.	-	-	-	-
Titus	12 or 13 -	1 <i>am.</i> * (i)	-	-	-
Philemon	2 - -	-	-	-	-
Hebrews	70, & once s.	1 <i>pr.</i> * (j)	-	-	-
James	17 - -	-	-	-	-
1 Peter	39, & once s.	-	-	-	-
2 Peter	6 or 7 - -	1 <i>am.</i> * (k)	-	-	-
1 John	62 or 63 -	{ 1 s. * (l) 1 <i>al.</i> * (m)	-	-	-
2 John	4 - -	-	-	-	-
3 John	2 - -	-	-	-	-
Jude	5 - -	-	-	-	-
Revelation	98 - -	-	-	-	-
TOTAL - -	1326 times.*	13 times.*	3 times.†	6 times.‡	13 times.††

* (a) Matt. i. 23. (b) John i. 1; (c) x. 33; (d) xx. 28. (e) Acts vii. 59; (f) xx. 28. (g) Rom. ix. 5. (h) 1 Tim. iii. 16. (i) Titus ii. 13. (j) Heb. i. 8. (k) 2 Pet. i. 1. (l) 1 John iii. 16; (m) v. 20.

† (n) John x. 31, 35. (o) 2 Thess. ii. 4.

‡ (p) Luke ii. 40. (q) Rom. i. 16. (r) 1 Cor. i. 18, 24, *twice*. (s) 1 Thess. iv. 16. There are very probably several other instances in which the word God, by a Hebrew idiom, is used in the Christian Scriptures as an epithet denoting intensity, power, or excellence.

†† (t) Acts vii. 40, 43; xii. 22; xiv. 11; xvii. 18, 23; xix. 26; xxviii. 6. (u) 1 Cor. vii. 8, *twice*. (v) 2 Cor. iv. 4. (w) Gal. iv. 8. (x) Phil. iii. 13.

Had the table been constructed from any other reputable version of the New Testament, it would have differed in several of the particulars, and been probably more correct. The important inference, however, would have remained the same; namely, that **ONE DIVINE PERSON, THE FATHER**, is generally distinguished by the title *God*, from all other persons or beings in the universe.

OBSERVATIONS ON THE PRECEDING TABLE.

Perhaps with no very great impropriety, the term *God* might have been introduced into the seventh section, to point it out as peculiarly belonging to the almighty and universal Father. But, as the term is not thus restricted in the Sacred Writings, particularly in the Jewish Scriptures,—being used in the Bible in reference to angels, idols, and divine messengers, and in the evangelical narratives and epistles probably to Jesus Christ,—we have deemed it expedient to form a separate table; showing, at one view, the vast preponderance of New Testament passages in which this word is applied to a Being, not only distinct from, but infinitely superior to, our Lord and Saviour.

From this table it may be seen, that, in the Public Version of the Christian Scriptures, the term *God* is applied to the Supreme Being at least one thousand three hundred and twenty-six times; while the applications of the same word to Jesus Christ do not at the most exceed thirteen. These few instances, however,—and the circumstance is particularly remarkable,—will be found to dwindle into a very insignificant number, by considering that the only certain cases of this nature are contained in Matt. i. 23, “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name **EMMANUEL**, which, being interpreted, is *God with us* ;”—and in John x. 33, “For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself *God*.” But it is evident, that the name **EMMANUEL**, *God with us*, used of Jesus by the evangelist, in a passage taken from Isaiah, no more implies the Supreme Divinity of the Saviour, than

the names **ITHIEL**, *God with me* (Neh. xi. 7), and **LEMUEL**, *God with them* (Prov. xxxi. 1), prove the men thus called to be persons in the Godhead ; and that it indicates merely the peculiar manifestation of God in the mission of his Son, and his favourable regards to the human race. As respects the accusation of the Jews, in which they charged him who was " meek and lowly in heart " of making himself *God*, or, rather, of assuming the authority of a god, or messenger of Heaven, without really possessing a divine commission, —the argument drawn for the Deity of Christ from such a perverse and impure source is as worthless as if it were employed to prove the Messiah to have been a madman or an impostor.

It is not, however, impossible that Jesus was denominated *god*, in the old Jewish sense of Divine Teacher, by the apostle Thomas, when he identified his Master after having risen from the tomb (John xx. 28) ; but, whether the expression, " my God," was used in reference to the Father or to Christ, the whole circumstances of the scene must preclude the idea, that the apostle should have recognized in his resuscitated Lord the actual being of the immortal and invisible Jehovah. It is also possible, and even probable,—in reference to Heb. i. 8, " Thy throne, O *God* ! is for ever and ever,"—that the writer of an epistle addressed to Hebrews, abounding as it does in Jewish allusions, and tintured with Jewish phraseology, should have spoken of Christ as a god, or mighty prince, whose throne of righteousness was to be perpetual and immovable ; in imitation of his illustrious forefathers, who, as instanced both in the Psalms, from which the passage is quoted, and in other places of the Old Testament, were wont to use the appellation *God* in a lower sense, with far greater frequency than the writers of the New Testament. These seem to have

been fearful, lest, by a loose employment of the word, they should encroach on the divine prerogative.

Three of the alleged applications of the term *God* to Jesus Christ we deem to be altogether erroneous:—John i. 1, “The Word was God;” Rom. ix. 5, “Who is over all, God blessed for ever;” and 1 John v. 20, “This is the true God.” These passages, indeed, are insisted on with the greatest emphasis by the supporters of the doctrine of our Lord’s Deity, as if they were perfectly valid and conclusive on the matter; but we regard them all as referring, not to Christ, but to his God and Father, and for this opinion will state our reasons at some length in a subsequent portion of this work, which may be consulted by means of the “Index of Texts.”

Two applications to the Saviour of the appellation *God* may be thrown aside as quite irrelevant; being confessed interpolations, and marked as such by our translators:—Acts vii. 59, “They stoned Stephen, calling upon [God], and saying, Lord Jesus, receive my spirit;” and 1 John iii. 16, “Hereby perceive we the love [of God], because he laid down his life for us.” The two passages, Acts xx. 28, “Feed the church of God, which he hath purchased with his own blood;” and 1 Tim. iii. 16, “God was manifest in the flesh,” apparently refer to the person of Jesus Christ; but were, in all probability, written in a different manner by those in whose books they appear. Our reasons will be assigned when these texts are brought under notice in their respective places.

There yet remain unnoticed two passages which have been introduced into the table:—Tit. ii. 13, “The glorious appearing of the great God and our Saviour Jesus Christ;” and 2 Pet. i. 1, “Through the righteousness of God and our Saviour Jesus Christ.” These, however, are admitted

by many of those who maintain the Deity of Christ to be of very doubtful application, particularly as they are translated in the common version of the Bible.—Other six passages of this nature, ambiguous in the original (Eph. v. 5. 2 Thess. i. 12. 1 Tim. v. 21. 2 Tim. iv. 1. James i. 1. Jude 4), are, indeed, pressed into the Trinitarian service ; but, since those who are regarded as orthodox are themselves far from being decided respecting their appropriateness to Christ, we think it advisable to interpret them in consistency with the general tenor of Scripture. These texts have not been enumerated in the table as applicable to the Saviour, because our translators, though biassed in favour of generally received opinions, had rendered them conformably to the practice of the sacred writers, who in a vast number of instances, as has been shown in the preceding section, speak of God and Christ as distinct beings.

Having now alluded briefly to the passages commonly adduced to prove that Christ is called, in the New Testament, *God* in the supreme sense,—and having found that the instances of the application of this term to the Saviour in any sense are very few indeed,—we think that we are justified in asking how this circumstance can be accounted for, in accordance with the doctrine that he is God, equal to that being or person who in so many hundred passages is thus denominated. We do not wonder, that the highest of teachers, the most divine of prophets, should be sometimes designated by a title which had been applied to others ; but we are perfectly unable to assign a sufficient reason, why, on the supposition of his being really in essence and attributes God, he should not be so called in every page of the Christian Scriptures. From the extreme paucity, therefore, of instances in which the appellation *God* is indubitably ap-

plied to our Saviour, we feel entitled to form a strong presumption, that the doctrine of his Supreme Divinity was totally unknown to the apostles and other early disciples. It appears to us highly improbable, and inconsistent with the laws by which the human mind is regulated, that all the different writers of the New Testament—that all the **speakers**, whose declarations are undoubtedly reported with fidelity in that volume—should have made Jesus Christ and his doctrines the constant theme of their discourses, or of their epistolary correspondence—should have spoken or written of him in the eloquent, though simple, language of truth and earnestness: and, while believing their Lord and Master to be Almighty God, should have refrained almost universally from applying to him a name which, though not peculiar to the Deity, is the common term by which he is designated in the Sacred Writings.

Jesus, in reply to some of his countrymen, who had falsely accused him of blasphemy, seems to have approved of the inferior acceptation of the word in reference to prophets: “Jesus answered them, Is it not written in your law, ‘I said, *Ye are gods*?’ If he called them gods *unto whom the word of God came*,—and the Scripture cannot be broken,—say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?” (John x. 34.) But though, in this appeal to the Jewish Scriptures, Christ admits the propriety of using the word *god* as an appellative, he never, either before or after his resurrection, so far as we can learn, employed it regarding any one, EXCEPT THE FATHER. As respects the apostles, one or two of them, as we have seen, may have given this name to their Master; but, in speaking and writing of the Father and the Son, they generally appropriated to the former the title *God*; clearly implying, that, in its

most eminent sense, HE ALONE IS WORTHY OF THAT DESIGNATION. The truth of this remark has been satisfactorily proved in the preceding section.

SECT. X.—PASSAGES OF THE NEW TESTAMENT, IN WHICH THE DIVINE BEING IS CHARACTERIZED AS THE GOD AND FATHER OF JESUS CHRIST, AND AS THE GOD AND FATHER OF CHRISTIANS AND OF ALL MANKIND.

(1) *The God of Jesus Christ.*

1. Matt. xxvii. 46 : *My God, my God*, why hast thou forsaken me ?—*Par. Pas.* Mark. xv. 34.—See p. 49 for Rev. ii. 7 : iii. 2, 12.
2. 1 Cor. xi. 3 : The head of every man is Christ, and *the head of Christ* [is] *God*.—See chap. iii. 23.
3. Eph. i. 17 : That the *God of our Lord Jesus Christ*, the Father of glory, may give unto you the spirit of wisdom and revelation, &c.
4. Heb. i. 9 : God, [even] *thy God*, hath anointed thee with the oil of gladness above thy fellows.

(2) *The Father of Jesus.*

- 5; Matt. vii. 21 : Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of *my Father* who is in heaven.
6. Matt. x. 32, 33 ; xi. 27 ; xii. 50 ; xv. 13 ; xvi. 17, 27 ; xviii. 10, 19, 35 ; xx. 23 ; xxv. 34 ; xxvi. 29, 39, 42, 53. Mark viii. 38. Luke ii. 49 ; x. 22 ; xxii. 29 ; xxiv. 49. John ii. 16 ; v. 17, 18, 43 ; vi. 32, 65 ; viii.² 19,² 28,

* The small figures ², ², denote how often the word *Father* occurs in the respective verses after which they are placed.

38, 49, 54; x. 17, 18, 25, 29,³ 32, 37; xiv. 2, 7, 12, 20, 21, 23, 28; xv. 1, 8, 10, 15, 23, 24; xvi. 10; xviii. 11. Rev. ii. 27; iii. 5, 21; xiv. 1.

(3) *The Father ; viz. the Father of Jesus and his disciples.*

7. John vi. 57 : As the living *Father* hath sent me, and I live by *the Father* ; so he that eateth me, even he shall live by me.
8. 1 John iii. 1 : Behold what manner of love *the Father* hath bestowed upon us, that we should be called the sons of God !
9. Matt. xi. 25, 26, 27 ;² xxiv. 36 (see Griesbach) ; xxviii. 19. Mark xiii. 32 ; xiv. 36. Luke ix. 26 ; x. 21,² 22,² xi. 2 (see Griesbach) ; xxii. 42 ; xxiii. 34, 46. John i. 14, 18 ; iii. 35 ; iv. 21, 23² ; v. 19, 20, 21, 22, 23,² 26, 36,² 37, 45 ; vi. 37, 44, 45, 46² ; viii. 16, 18, 27, 29 ; x. 15,² 30, 36, 38 ; xi. 41 ; xii. 26, 27, 28, 49, 50 ; xiii. 1, 3 ; xiv. 6, 8, 9,² 10², 11,² 13, 16, 24, 26, 28, 31 ;² xv. 9, 16, 26 ;² xvi. 3, 15, 16, 17, 25, 26, 27, 28,² 32 ; xvii. 1, 5, 11, 21, 24, 25 ; xx. 21. Acts i. 4, 7 ; ii. 33. Rom. vi. 4 ; viii. 15. Gal. iv. 6. Eph. ii. 18. Col. i. 12. Heb. xii. 9. James i. 17. 1 Pet. i. 17. 1 John i. 2, 3 ; ii. 1, 13, 15, 16, 22, 23,² 24 ; iv. 14. 2 John 3, 4, 9.

(4) *The Father of mercies ; the Father of glory ; the Father of spirits ; the Father of lights.*

- 10—13. 2 Cor. i. 3. Eph. i. 17. Heb. xii. 9. James i. 17.

(5) *Our Father, or our Heavenly Father.*

14. Matt. v. 16 : Let your light so shine before men, that they may see your good works, and glorify *your Father who is in heaven.*

15. Matt. v. 45, 48; vi. 1, 4, 6,³ 8, 9, 14, 15, 18, 26, 32; vii. 11; x. 20, 29; xiii. 43; xviii. 14; xxiii. 9. Mark xi. 25, 26. Luke vi. 36; xi. 13; xii. 30, 32. 2 Cor. vi. 18.

(6) *God our Father, or our God and Father.*

16. 2 Thess. i. 1, 2; Paul unto the church of the Thessalonians in *God our Father*, and the Lord Jesus Christ; grace unto you, and peace, from *God our Father*, and the Lord Jesus Christ.
17. Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 4. Eph. i. 2. Phil. i. 2; iv. 20. Col. i. 2. 1 Thess. i. 1, 3; iii. 11, 13. 2 Thess. ii. 16. 1 Tim. i. 2. Philem. 3.

(7) *God, the Father; God and the Father; or, God even the Father.*

18. John vi. 27: Labour for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath *God, the Father*, sealed.—See p. 47, No. 6.
19. James i. 27: Pure religion and undefiled before *God and the Father* is this,—to visit the fatherless and widows in their affliction, &c.

παρα τῷ Θεῷ καὶ πατρί

vor Gott dem Vater.—*Luther.*

before [our] God and Father.—*Boothroyd; Wakefield, S. Sharpe, Imp. Ver.*

before God, even the Father.—*Bible, 1896-7; Doddridge, Macknight; S. Clarke, Edgar Taylor, J. Scott Porter; and others.*

20. 1 Cor. viii. 6; xv. 24. Gal. i. 1, 3. Eph. v. 20; vi. 23. Phil. ii. 11. Col. iii. 17. 1 Thess. i. 1. 2 Tim. i. 2. Titus i. 4. James iii. 9. 1 Pet. i. 2. 2 Pet. i. 17. 2 John 3. Jude 1.

(8) *The God and Father of Jesus, and of all Mankind.*

21. John xx. 17: Touch me not; for I am not yet ascended

to my Father: but go to my brethren, and say unto them, I ascend unto *my Father*, and *your Father*; and [to] *my God*, and *your God*.

22. 2 Cor. xi. 31: *The God and Father of our Lord Jesus Christ*, who is blessed for evermore, knoweth that I lie not.—See Rom. xv. 6. 2 Cor. i. 3. Eph. i. 3. Col. i. 3. 1 Pet. i. 3. Rev. i. 6.

23. Eph. iii. 14, 15: For this cause I bow my knees unto *the Father* of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

24. Eph. iv. 6: *One God and Father of all*, who [is] above all, and through all, and in you all (or, according to Griesbach, “in us all.”)

OBSERVATIONS ON THE THREE PRECEDING PAGES.

We think that no man, unshackled by prejudice, fashion or self-interest, could peruse the numerous portions of Scripture which have been quoted or referred to in this section, without being irresistibly impelled to adopt the Unitarian faith, expressed by St. Paul with such beautiful precision, “TO US THERE IS ONE GOD, THE FATHER.”

It is, indeed, alleged by “orthodox” writers, that the appellation *Father* is sometimes in the Scriptures employed as a designation of the “ever-blessed Trinity.” But what authority is there for such an hypothesis? In what passage of the Bible is it declared, that this name sometimes denotes three persons? Does Jesus or his apostles give any countenance to such an application of the word? Do they not, rather, uniformly restrict it to one God, or one divine Person, by connecting it with pronouns and verbs in the singular number? Do they not always ascribe the parental character to the God of the Jews—the Creator of heaven and earth—to Him who sanctified and sent his Son to be the Saviour of the world, and who invested his Messenger

with all the power and qualifications necessary for accomplishing the salvation of mankind?

But, besides requesting our opponents to adduce their authority for regarding *Father* as a term signifying a Trinity of persons, we ask them also to point out one passage of the New Testament,* in which the term is unequivocally applied either to Christ or to the Holy Ghost. And as this cannot be done, we would make a different request—we ask only for a single passage, from the whole compass of the Sacred Writings, in which the Saviour is called *God the Son*; and another and a third person, *God the Holy Ghost*. As already shown, the Unitarian can produce an immense number of texts, wherein the name *Father* must be restricted to one divine person: is it unreasonable to request the Trinitarian to cite *only one* passage, in which the same word is clearly applied to three divine persons, or to any other being than Him to whom Jesus attributed all that he possessed? The Unitarian finds no difficulty in giving scriptural authority for the use of the expression *God, the Father*, or *God even the Father*: is it unfair to require the Trinitarian to assign the same authority for his employment of the appellations *God the Son*, and *God the Holy Ghost*?

As it is impossible to answer any of these interrogatories in conformity with the principles of reputed orthodoxy, we may justly conclude, that the strict Unity of the Almighty, and the absolute Supremacy of the same being, expressly styled THE ONE GOD AND FATHER OF ALL, is a doctrine not only declared by Moses and the prophets, but inculcated in the strongest terms by Christ and the apostles.

* We have said—the *New Testament*, because Isa. ix. 6 is considered by most commentators to be a prophecy of our Saviour. Dr. Lowth's translation of this passage is, however, we believe, generally admitted by Trinitarians to be correct; and it will hardly be contended, that "the father of the everlasting age" is an expression indicating the nature of the being so called.

SECT. XI.—PASSAGES OF THE NEW TESTAMENT,
EVINCING THE FATHER TO BE THE ONLY PRO-
PER OBJECT OF RELIGIOUS WORSHIP.

(1) *Christ prayed to the Father only.*

1. Luke x. 21 : In that hour, Jesus rejoiced in spirit, and said, I thank thee, *O Father*, Lord of heaven and earth ! that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, *Father*, for so it seemed good in thy sight.—*Par. Pas.* Matt. xi. 25, 26.
2. John xi. 41, 42 : Jesus lifted up [his] eyes, and said, *Father*, I thank thee that thou hast heard me. And I knew that thou hearest me always ; but because of the people who stand by, I said [it], that they may believe that thou hast sent me.
3. John xii. 27, 28 : Now is my soul troubled ; and what shall I say ? *Father*, save me from this hour : but for this cause came I unto this hour. *Father*, glorify thy name, &c.
4. John xiv. 16, 17 : And *I will pray the Father*, and he shall give you another Comforter, that he may abide with you for ever ; [even] the Spirit of truth, whom the world cannot receive, &c.
5. John xvii. 1, *to the end* : These words spake Jesus, and lifted up his eyes to heaven, and said, *Father*, the hour is come : glorify thy Son, that thy Son also may glorify thee.And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.And now, *O Father !* glorify thou me with thine own self, with the glory which I had with thee before the world was, &c.
6. Matt. xxvi. 39—44 : And he went a little farther, and

fell on his face, and prayed, saying, *O my Father!* if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou [wilt].He went away again the second time, and prayed, saying, *O my Father!* if this cup may not pass away from me, except I drink it, thy will be done. ...And he left them, and went away again, and prayed the third time, saying the same words.—*Par. Pas.* Mark xiv. 35—39. Luke xxii. 41—45.

7. Matt. xxvi. 53: Thinkest thou that I cannot now *pray to my Father*, and he shall presently give me more than twelve legions of angels?
8. Luke xxiii. 34: Then said Jesus, *Father*, forgive them; for they know not what they do.
9. Matt. xxvii. 46: And about the ninth hour, Jesus cried with a loud voice, saying, ...*My God! my God!* why hast thou forsaken me?—*Par. Pas.* Mark xv. 34.
10. Luke xxiii. 46: When Jesus had cried with a loud voice, he said, *Father*, into thy hands I commend my spirit. And having said thus, he gave up the Ghost.

☞ In the following passages, it is not stated that he whom Christ addressed in prayer and thanksgiving was *the Father*. But, as all his addresses to the Deity that are recorded by the Evangelists were uniformly directed to the "one God, the Father," we have not the slightest hesitation in believing, that those which are merely alluded to were presented to the same beneficent Source of intelligence and power.

11. Luke vi. 12: He (Jesus) went out into a mountain to *pray*, and CONTINUED ALL NIGHT IN PRAYER TO GOD.—See Matt. xiv. 23. Mark i. 35: vi. 46. Luke iii. 21; v. 16; ix. 18, 28, 29: xi. 1; xxii. 31, 32.
12. Matt. xv. 36: And he (Jesus) took the seven loaves and the fishes, and *gave thanks*, &c.—See Matt. xiv. 19, xxvi. 26, 27. Mark vi. 41; viii. 6, 7; xiv. 22, 23. Luke xxii. 17, 19; xxiv. 30. John vi. 11, 23. 1 Cor. xi. 23, 24.

13. Matt. xxvi. 30: And when they had *sung a hymn*, they went out into the Mount of Olives.—*Par. Pas.* Mark xiv. 26.
14. Heb. ii. 12; I will declare thy name unto my brethren; in the midst of the church *will I sing praise unto thee.*
15. Heb. v. 7, 8: Who (Christ) in the days of his flesh, when *he had offered up prayers and supplications, with strong crying and tears*, UNTO HIM THAT WAS ABLE TO SAVE HIM from death, and was heard *in that he feared*: though he were a Son, yet learned he obedience, &c.

ΕΙΣΑΚΟΥΘΕΙΣ ΑΠΟ ΤΗΣ ΕΥΛΑΒΙΑΣ*

exauditus pro reverentiâ.—*Arias Montanus.*

pro sua religione exauditus.—*Castello.*

exauditus precibus [liberatus] ex metu.—*Besa.*

liberatus è sollicitudine animi.—*Schlusener.*

Il faut exaucé et [délivré] de sa crainte.—*Le Clerc; Gen. 1802.*

was heard for his reverence.—*Rhemes Trem.*

was heard for his piety.—*Marg. Trem.; Heyman.*

was heard; .. from his pious reverence.—

Walsfield.

was heard for his godly reverence.—*Rap. Ver.*

being heard from his devotion.—*S. Sharpe.*

being delivered from his distress.—*J. P. Smith.*

16. Heb. vii. 25: Wherefore he (Jesus) is able also to save them to the uttermost that come unto God by him, seeing he ever liveth *to make intercession** for them.
17. Rom. viii. 34: Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also *maketh intercession** for us.

* "Εντυχάζειν ὑπὲρ τινος signifies, in a forensic sense, to manage and recommend the cause of another; or, simply, to intercede, to do something for the advantage of another, to assist or bring help."—SCHLUSNER: *Lex. in Nov. Test.*

"The word *εντυχάζειν* is of very general import. It signifies interposing in any way, either for or against another. It is applied to Christ only twice in the New Testament, here and Rom. viii. 34. There is no reason to limit the sense to intercession, or praying for or against another. 'The perpetual intercession of Christ here noted,' says Mr. Lindsey, 'may perhaps be the continual operation and effect of his miracles and doctrine in the world, by which men are brought to believe in God by him, and to be saved.' Perhaps it may mean, that Christ, in his exalted

Heb. vii. 25: *εις το εντρογγχειν*
ὑπερ αυτων.

et offert pro eis.—*Tremellius.*

ad interpellandum pro eis.—*Arias Montanus.*

ad supplicandum pro eis.—*Cassio.*

und bittet für sie.—*Luther.*

to manage their concerns for them.—*Wagstaff.*

to interpose for them.—*Eds. of Imp. Ver.*

Rom. viii. 34: *ὅς καὶ εντρογγχει*
ὑπερ ἡμων.

et orat pro nobis.—*Tremellius.*

qui etiam interpellat pro nobis.—*Arias Montanus.*

et pro nobis supplicat.—*Cassio.*

und vertritt uns.—*Luther.*

and maketh request also for us.—*Bible, 1613.*

who is even interposing for us.—*Balaam.*

OBSERVATIONS ON THE THREE PRECEDING PAGES.

Who can read the many pathetic passages contained in the preceding list, without acknowledging that the Being whom Christ addressed in the language of entreaty, of thankfulness, and submission, was no other than the Creator and Governor of the universe—the Jehovah whom he declared to be One, and to be alone absolutely good—the only true God—his God and Father, and the God and Father of all? Who would hesitate to admit, that this Being was distinct from, and superior to, the humble, earnest, devout Petitioner? Who can conceive that the addresser and the addressed were in essence one and the same?—that he who repeatedly prayed, “O my Father! if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt,” was on a footing of perfect equality with Him to whose will he bowed with perfect resignation?—that, in short, he who, in the agony of suffering humanity, cried out, “My God! my God! why hast thou forsaken me?” was himself the ever-blessed and omnipotent Deity? Catechisms and creeds, liturgies and hymns, *may* and do recognize such absurdities; but the prayers and the thanks-

state, is exerting his powers, in some unknown way, for the benefit of his church.”—*Eds. of Imp. Ver.*: note on Heb. vii. 25.

“Although the original word *εντρογγχειν* ... be not found in the four Gospels, yet the true sense and meaning of it may not be overstrained, if it be construed in a literal sense; for Christ, while here on earth, said, ‘O Father! I thank thee that thou hast heard me, and I know that thou hearest me always.’ John xi. 41, 42. Much more, then, when sitting at God’s right hand, in a state of high favour; where it is not to be supposed his charity and high regard for his followers were abated.”—*HAYKES, c. lvi.*

givings of our divine Master protest against them : his words and his actions—his life and his death—were all directed to the worship and the glory of one Person, the Father. Yes : Jesus Christ, the Righteous, devoted to the service of the One Almighty and Universal Parent, every emotion of the heart—every faculty of the soul—every action of the life : commencing in childhood to perform the business of his Father ; making it his daily meat and drink to do the will of his Father ; and presenting his last benevolent prayer to the same gracious Being—to HIS FATHER AND OUR FATHER, to HIS GOD AND OUR GOD.

Now, if Christ were himself the infinite Source of all power and happiness, he could not possibly have submitted to the will of another, or have required his assistance or support. Suppose, however, that, in order to exhibit to his disciples merely an example of piety and devotion, he considered it fit to offer up petitions and thanksgivings to the Deity,—it would surely not be unreasonable to expect, that the Gospels should contain some allusions to the prayers which he in his human nature presented to his divine, if he possessed these two opposite natures, and he were equally with the Father entitled to religious adoration. But, in all the devotional acts of our Lord, no mention is made of any other object of worship, than the one only God ; no ascriptions of praise—no humble acknowledgment of mercies—no prayers—no pious aspirations—either to himself, or to an ever-blessed Trinity. So far, indeed, was Jesus from countenancing the worship of two divine persons, called God the Son, and God the Holy Ghost, that, in the clearest and most unequivocal manner, he requested his disciples to pray to the Father only. This assertion will be fully borne out by the following passages from the Gospels.

(2) *Christ desired Religious Homage to be paid to the Father only.*

18. Matt. iv. 10: Then saith Jesus, Thou shalt worship the LORD thy God, and *Him only shalt thou serve*.*—*Par. Pas.* Luke iv. 8. Comp. Deut. vi. 13; x. 12, 20; xiii. 4. 1 Sam. vii. 3.
19. Matt. v. 16: Let your light so shine before men, that they may see your good works, and *glorify your Father* who is in heaven.
20. Matt. vi. 6—13: When thou prayest, enter into thy closet; and when thou hast shut thy door, *PRAY TO THY FATHER*, who is in secret; and thy Father, who seeth in secret, shall reward thee openly. Your Father knoweth what things ye have need of, before ye *ask him*. *After this manner*, therefore, *pray ye: OUR FATHER* who art in heaven, hallowed be thy name, &c.
21. Matt. vii. 11: If ye then, being evil, know how to give good gifts unto your children, how much more shall *your Father* who is in heaven give good things to them that *ask him*.—*Par. Pas.* Luke xi. 13.
22. Matt. xviii. 19: Again I say unto you, that, if two of you shall agree on earth as touching anything that they shall *ask*, it shall be *done* for them of *my Father* who is in heaven.
23. Mark xi. 25, 26: When ye stand *praying*, forgive, if ye have aught against any; that *your Father* also who is in heaven may forgive your trespasses. But, if ye do not forgive, &c.
24. Luke xi. 1, 2: As he was praying in a certain place,

* *αὐτῷ μόνῳ λατρεύεις*, "pay religious service to him alone,"—WAKEFIELD.
 "The verb *λατρεύω* is used twenty-one times in the New Testament (and *always* in the sense of religious service), but never once in reference to Jesus Christ."—DR. CARPENTER: *Unitarianism*, &c. p. 108.

when he ceased, one of his disciples said unto him, *Lord, teach us to pray*, as John also taught his disciples. And he said unto them, *When ye pray, say, FATHER, hallowed be thy name, &c.*—(See Griesbach.)

25. John iv. 23 : The hour cometh, and now is, when the true worshippers *shall worship the Father* in spirit and in truth ; for THE FATHER SEEKETH SUCH TO WORSHIP HIM.
26. John xv. 16 : That whatsoever ye shall *ask of the Father* in my name, he may give it you.
27. John xvi. 23—26 : In that day YE SHALL ASK* ME NOTHING. Verily, verily, I say unto you, Whatsoever ye shall *ask the Father* in my name, *he* will give [it] you. Hitherto, &c.

επε ουκ ερωτατε ουδεν'

me non interrogabitis quicquam.—*Trenellius*,
Baza, &c.
nihil ex me sciscitabimini.—*Castalko*.
werdet ihr mich nichts fragen.—*Luther*.
vous ne me demanderez rien.—*Le Clerc*. Gen.
1802 (stem.)

ye will put no questions to me.—*Campbell*.
ye shall not inquire anything of me.—*Boothroyd*
ye will have no need to ask me any thing.—
ye shall request nothing of me.—*Wep. Fer.* ; *Car-*
penter, *Walsfield*.

[See "Concessions of Trinitarians," in loc.]

* "We are told that the first *ask*, in Greek *ερωτατε*, signifies to ask questions; and the second, *αιτουμετε*, to beseech. But the former verb occurs in one or another of its tenses, in numerous places of Scripture, in the sense of *praying, entreating, and beseeching*. Luke xiv. 18; xvi. 27, *I pray*. In John xiv. 16, Christ himself says, *I will pray, ερωτω*. No fewer than three times does he use the same verb in the same sense, in John xvii. 9, 15, 20. In Phil. iv. 3, it is rendered, *I entreat*; thrice in the two Epistles to the Thessalonians, *beseech*; I. iv. 1; v. 12. II. ii. 1. In 2 John, 5, *beseech*; and in 1 John v. 16, *αιτω* is translated *ask*, and *ερωτω* *pray*. Doddridge is one of those who think that the latter verb in John xvi. 23 should be understood as an interrogatory, for no very apparent reason, except that, if it be rendered *pray*, it is fatal to his doctrine. Accordingly, his paraphrase runs thus,—'When I have sent the Comforter, you shall not inquire any thing of me.' But if they were not to *inquire*, much less, *a fortiori*, were they to *pray* to him; as is sufficiently clear from the context; for he immediately subjoins by a solemn asseveration, that, if they would ask or pray to the Father in his name, their prayers would be heard."—DR. DRUMMOND: *The Doctrines of the Trinity*, &c. p. 87.

OBSERVATIONS ON THE PRECEDING PAGE.

With a force of evidence to us perfectly irresistible, it was shown in a former part of this section, that the one Jehovah, God even the Father, was the only person or being to whom our Lord presented his thanksgivings, and his various acts of adoration; and that he never addressed either his divine nature, as a portion of him is termed, or another person, different from the Father, called the Holy Ghost. Now, the same mind should be in us as was also in Christ Jesus; for he assuredly left us an example, than which none can be of greater authority, that we should follow in his footsteps, and imbibe that spirit of piety and devotion to the universal Father, which he so beautifully exhibited in his mission of benevolence to mankind. One might reasonably suppose, that this brightest and most perfect of examples would decide the matter at issue,—that no other argument would be needed for limiting our religious addresses to the God of Jesus Christ and of all intelligences.

But suppose, for a moment, that there was something in the nature of Jesus, or in his relationship to the Almighty so different from that which we possess, or sustain to God, that his example was not in this respect a safe and a sufficient guide,—it would be manifestly inconsistent with our profession as the disciples of a wiser Teacher than was ever sent on an embassy from heaven, to refuse obedience to his clear, express, and repeated declarations. If, then, the honest inquirer come, by means of the New Testament, to Jesus himself, and, with the disposition of one of his first disciples, virtually address him thus, “Lord, teach me to pray,” he will find his Master’s peremptory command to be, “When ye pray, say, Our Father—Pray to the Father—Worship the Father in spirit and in truth; for the Father seeketh such to worship him.” If he further inquire of Je-

sus, "Shall I present my highest gratitude—the supreme homage of my lips and my heart—to any besides the Father?" his Master will reiterate the sublime behest, "Pay religious service to Jehovah alone." If, not satisfied with the express affirmation of Jesus, that prayer and praise are to be offered up only to Him who is the God of the Jews and the Father of all;—if he again draw near to the Saviour, and say, "Shall I present my petitions *to thee*? Shall I request *thy* personal aid, in the hour of doubt, of difficulty, or of distress?"—his divine Master will reply, through the teachings of the Gospel: "*Ye shall ask me nothing.*—Whatsoever ye shall ASK THE FATHER in my name, HE WILL GIVE IT YOU,"

(3) *The Angels, and other Attendants on the Birth of Jesus, offered up Praise to One Divine Being distinct from Christ.*

28. Luke ii. 13, 14: And suddenly there was with the angel a multitude of the heavenly host, *praising God*, and saying, *Glory to God* in the highest; and on earth peace, good will toward men.
29. Luke ii. 20: The shepherds returned, *glorifying and praising God* for all things that they had heard and seen, as it was told unto them.
30. Luke ii. 28—32: Then took he him up in his arms, and *blessed God*, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

- (4) *The Witnesses of Christ's Miracles, the Objects of his Benevolence, and other pious Jews, glorified and praised God—the Being who had conferred on him Divine Power.*
31. Matt. ix. 8 : When the multitudes saw [it], they marvelled, and *glorified God*, WHO HAD GIVEN SUCH POWER UNTO MEN.—*Par. Pas.* Mark ii. 12. Luke v. 26.
32. Matt. xv. 31: The multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see, and *they glorified the God of Israel.*
33. Luke vii. 16 : And there came a fear on all ; and *they glorified God*, saying, That a great prophet is risen up among us ; and, That God hath visited his people.
34. Luke xvii. 15—18 : And one of them, when he saw that he was healed, turned back, and with a loud voice *glorified God* ; and fell down on [his] face at his feet, giving him thanks : and he was a Samaritan. And Jesus, answering, said, Were there not ten cleansed ? but where [are] the nine ? There are not found that returned to *give glory to God*, save this stranger.
35. Luke xviii. 43 : And immediately he received his sight, and followed him, *glorifying God* ; and all the people, when they saw [it], *gave praise unto God*.—See chap. v. 25 ; xiii. 13 ; xix. 37, 38.
36. John iv. 19—22 : Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, *worship the Father*. Ye worship ye know not what : *we know what we worship ; for salvation is of the Jews.*

37. John xi. 21, 22 : Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever THOU WILT ASK OF GOD, God will give [it] thee.

OBSERVATIONS ON THE TWO PRECEDING PAGES.

In most of these portions of the evangelical narratives, the term *Father* does not occur. But, if regard be had to the context, and to the general tenor of Scripture, there can be no doubt that the Being addressed in the language of praise was considered by the worshippers as distinct from Jesus Christ, and superior to him.

Indeed, it is scarcely conceivable, that the shepherds who joined the angelic host in praising God for the glorious prospect of universal peace and good will, should have adored, as the infinite Jehovah,—whom the heaven of heavens cannot contain,—that frail and helpless babe which they had just seen lying in a manger. It is incredible, that the witnesses of Christ's miracles, and the recipients of his benevolent energies,—who were, like the rest of their countrymen, distinguished for their belief in the unity of the God of Israel,—should have offered up their most ardent gratitude to three divine persons, spiritual, immortal, and unchangeable. It is in the highest degree improbable, that the followers of the Lord Jesus, many of whom had observed the profound piety which characterized his words and his actions, should have paid religious worship to *him* who required the assistance of the Sovereign of the universe to conduct him in the trying scenes of his godlike ministry.

But all conjecture apart: None of these individuals—if we judge from the gospel-histories—ever paid religious worship to the Trinity; not one of them ever adored God the Son, or God the Holy Ghost. Though they had wit-

nessed the most astonishing results of divine power in the miracles of Christ, they never once conceived that the visible agent who performed them was himself the invisible, the eternal, the omnipresent, and omnipotent God. They considered him merely as the Messenger or Prophet of the Most High—as one who could not have done the miracles which he wrought, unless God had been with him. Some of the devout Jews did, indeed, thank Jesus for the benevolent exertions of the power which his Father had bestowed on him; others, by falling at his feet, or worshipping him, paid him those marks of respect which were usually given to persons of high authority in Palestine, and other eastern nations; but their religious homage, and their supreme gratitude, they restricted to that Being to whom Christ himself prayed—to the one God of Israel, whom they acknowledged as the Source of that “wonderful power” whose effects they had witnessed.

That the God of the Jews was he whom Jesus called by the endearing name of *Father*, we cannot have any reasonable doubt; for our Lord himself has clearly established the fact. “Believe me,” said he to the Samaritan woman, “the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, *worship the Father*. Ye worship ye know not what: *WE KNOW WHAT WE WORSHIP; for salvation is of the Jews.*”

(5) *The Apostles, and other Primitive Disciples of Christ, paid Religious Homage to the Father only.*

38. Acts iv. 24—30: They (the apostles) lifted up their voice to God with one accord, and said, *Lord*, thou [art] *God*, who hast made heaven, and earth, and the sea; grant ... that signs and wonders may be done by the name of thy holy child Jesus.

39. Acts xxiv. 14: But this I (Paul) confess unto thee, that after the way which they call heresy, so *worship I the God of my fathers*, believing all things which are written in the law and in the prophets.

οὕτω λατρεύω, so pay I religious service..... Wakefield.

40. Rom. i. 8—10: *I thank my God*, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom *I serve* with my spirit in the gospel of his Son, that without ceasing I make mention of you always *in my prayers*; making request to come unto you.

ὃς λατρεύω ἐν τῷ πνεύματι μου, to whom my mind payeth its religious service..... Wakefield.

41. Rom. vii. 25: *I thank God*, through Jesus Christ our Lord.

42. Rom. xv. 5, 6: Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind [and] one mouth *glorify God, even the Father of our Lord Jesus Christ*.

τον Θεον και πατερα του Κυριου ημων Ιησου Χριστου

the God and Father of our Lord Jesus Christ.—Hammond, Whitby (Com.), Scarlett; S. Clarke, Wakefield, Haynes, Carpenter, Eyre, S. Sharpe, and Imp. Ver.

43. Rom. xvi. 27: *To God only wise, [be] glory*, through Jesus Christ, for ever.—See p. 21, No. 18.

44. 1 Cor. i. 4: *I thank my God* always on your behalf, for the grace of God which is given you by Jesus Christ.

45. 1 Cor. xv. 57: But *thanks [be] to God*, who giveth us the victory, through our Lord Jesus Christ.

46. 2 Cor. i. 3: *Blessed [be] God, even the Father of our Lord Jesus Christ*, the Father of mercies, and the God of all comfort.

ὁ Θεος και πατηρ του Κυριου ημων Ιησου Χριστου

the God and Father of our Lord Jesus Christ.—Hammond, Macknight, Cartile, Eyre; Locke, S. Clarke, Wakefield, Beulah, Carpenter, S. Sharpe.

47. 2 Cor. ii. 14 : Now *thanks* [be] unto God, who always causeth us to triumph in Christ, &c.
48. Gal. i. 4, 5 : Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of *God and our Father, to whom* [be] *glory* for ever and ever.

του Θεου και πατρος ημων

of God even our Father.—Bible, 1596-7, 1613 ; Doddridge, Dwight, Scarlett, John Heytyn.

of our God and Father.—Hammond, Whitby, Macknight, Boothroyd, Eyre ; E. Taylor, S. Sharpe, Imp. Ver.

of God our Father.—Tyndal ; Wakefield, Beulah. de Dieu notre Père.—D. Durand ; Gen. 1802.

49. Eph. i. 3 : *Blessed* [be] *the God and Father of our Lord Jesus Christ*, who hath blessed us with all spiritual blessings in heavenly [places] in Christ.
50. Eph. i. 15—17 : I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to *give thanks* for you, making mention of you in my *prayers* ; that *the God of our Lord Jesus Christ, the Father of glory*, may give unto you the spirit of wisdom and revelation in the knowledge of him.
51. Eph. iii. 14—16 : For this cause *I bow my knees unto the Father of our Lord Jesus Christ*, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man.
52. Eph. iii. 20, 21 : Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, *unto Him* [be] *glory* in the Church by Christ Jesus, throughout all ages, world without end,
53. Eph. v. 18—20 : Be filled with the spirit ; speaking to yourselves in psalms, and hymns, and spiritual songs, *singing and making melody* in your heart to *the*

Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

τῷ Θεῷ καὶ πατρὶ·

to God even the Father.—*Bible*, 1696-7; *Hammond*, *Doddridge*, *Macknight*, *Wynne*; *E. Taylor*, *Imp. Ver.*

to our God and Father.—*Newcome's marginal translation*; *Boothroyd*; *Belaham*, *S. Sharpe*.
to God the Father.—*Tyndal*, *John Heylyn*; *Walsfield*. unto God who is the Father.—*Whitby's Com.*

54. Phil. ii. 11: And [that] every tongue should confess, that Jesus Christ [is] Lord, *to the glory of God, the Father.*

55. Phil. iv. 6, 7: Be careful for nothing; but in everything, *by prayer and supplication, with thanksgiving, let your requests be made known unto God.* And the peace of God, which passeth all understanding, shall keep your hearts and minds *through Christ Jesus.*

56. Phil. iv. 19, 20: But my God shall supply all your need, according to his riches in glory, by Christ Jesus. Now *unto God and our Father, [be] glory for ever.*

τῷ Θεῷ καὶ πατρὶ ἡμῶν·

Deo qui idem Pater est noster.—*Grotius*. à Dieu, [qui est] notre Père.—*Gen.* 1802.

unto God, even our Father.—*Bible*, 1807, 1813; *Macknight*, *John Heylyn*, *Scarlett*.

unto our God and Father.—*Hammond*, *Doddridge*, *Boothroyd*; *Walsfield*, *Belaham*, *S. Sharpe*,
E. Taylor.

unto Him who is our God and Father.—*Carille*. unto God and [i.e. who is] our Father.—*Whitby's Com.*

57. Col. i. 3: *We give thanks to God and the Father of our Lord Jesus Christ, praying always for ever.*

τῷ Θεῷ καὶ πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

à Dieu, qui est le Père de notre Seigneur Jésus-Christ.—*D. Durand*; *Gen.* 1802.

to God, even the Father of our L. J. C.—*Bible*, 1807; *John Heylyn*, *Scarlett*, *Wynne*; *J. S. Porter*, *E. Taylor*.

to God who is the Father of our Lord Jesus Christ.—*Whitby's Commentary*.

to the God and Father of our Lord Jesus Christ.—*Hammond*, *Doddridge*, *Macknight*, *Boothroyd*, *Eyre*; *S. Clarke*, *Walsfield*, *Mardon*, *S. Sharpe*, &c.

58. Col. i. 9—12: We do not cease to *pray* for you, and to desire, that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; ... *giving thanks unto the Father*, who hath

made us meet to be partakers of the inheritance of the saints in light.

59. Col. iii. 16, 17 : Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms, and hymns, and spiritual songs, *singing* with grace in your hearts *to the Lord* (το Θεο, "to God," Griesbach and Vater). And whatsoever ye do in word or deed, [do] all in the name of the Lord Jesus, *giving thanks to God and the Father* by him.

το Θεο και πατρι·

à Dieu le Père.—R. Stephens, Calmet.

à Dieu [notre] Père.—Gen. 1802.

à [notre] Dieu et Père.—D. Durand.

Dieu [son] Père.—Le Clerc.

God who is our Father.—Whitby's Commentary.
your God and Father.—Eyre.

God the Father.—Tyndal, John Heylyn ; Wakefield, who says that in this he follows the ancient versions.
God, even the Father.—Bible, 1576, 1587 ; Doddridge, Wynne, Macknight, Scarlett, Boothroyd, Belsham, Mardon, Edgar Taylor, Samuel Sharpe, and Improved Version.

60. 1 Thess. i. 2, 3 : *We give thanks to God* always for you all, making mention of you *in our prayers* ; remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, *in the sight of God and our Father*.

του Θεου και πατρος ημων·

of God, our Father.—Tyndal, John Heylyn.

of our God and Father.—Boothroyd ; Wakefield, Belsham, J. S. Porter, S. Sharpe, Imp. Ver.

of God, even our Father.—Bible, 1576, 1586-7, 1613 ; Whitby (Com.), Doddridge, Wynne, Dwight, Macknight, Scarlett ; Edgar Taylor.

61. 1 Tim. i. 17 : Now, unto the King eternal, immortal, invisible, the only wise God, [*be*] *honour and glory*, for ever and ever.—See p. 21, No. 19.
62. 1 Tim. vi. 15, 16 : Which in his times He shall show, [who is] the blessed and only Potentate, the King of kings, and Lord of lords ; who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see : *to whom* [*be*] *honour and power* everlasting.
63. 2 Tim. i. 2, 3 : Grace, mercy, [and] peace, from

God the Father, and Christ Jesus our Lord. I thank *God, whom I serve* from [my] forefathers with pure conscience, that without ceasing I have remembrance of thee *in my prayers* night and day.

λατρεῖν, I religiously serve..... Wakefield.

64. Heb. xiii. 15: By him (Jesus), therefore, let us offer the sacrifice of *praise to God* continually, that is, the fruit of [our] lips, *giving thanks to his name*.
65. James iii. 9: Therewith *bless we God, even the Father*; and therewith curse we men, who are made after the similitude of God.

τοῦ Θεοῦ καὶ πατέρα.

Gott den Vater.—Luther.

Dieu [notre] Père.—D. Durand; Gen. 1892.

God and the Father.—Hammond.

[our] God and Father.—Boothroyd, Imp. Ver.

66. 1 Pet. i. 3, 4: *Blessed [be] the God and Father of our Lord Jesus Christ*, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, &c.
67. 1 Pet. ii. 5: Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to *offer up spiritual sacrifices*, acceptable to God by Jesus Christ.
68. 1 Pet. v. 10, 11: But the *God of all grace*, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle [you]: to Him [be] *glory and dominion* for ever and ever.
69. 1 John iii. 21—23: Beloved, if our heart condemn us not, [then] have we *confidence toward God*. And whatsoever we *ask*, we receive of *him*, because we keep his commandments. And this is his commandment, That we should believe on the name of *his* Son Jesus Christ, and love one another, &c.

79. Jude 25: To the *only wise God our Saviour*, [be] *glory and majesty, dominion and power*, both now and ever.*—See p. 21, No. 21.
71. See Luke xxiv. 53, Acts i. 24; ii. 47; iii. 8, 9; iv. 21; xii. 5; xvi. 14, 25; xviii. 7; xxviii. 15. Rom. i. 25; vi. 17; ix. 5; xi. 33, 36; xii. 1; xiv. 6; xv. 30. 1 Cor. i. 14; vi. 20; x. 30, 31; xiv. 18, 25. 2 Cor. i. 20; iv. 15; viii. 16; ix. 11—15; xi. 31. Eph. i. 6, 12, 14. Phil. i. 3—6, 11; iii. 3. Col. iv. 2, 3. 1 Thess. ii. 13; iii. 9, 10. 2 Thess. i. 3, 11; ii. 13. 1 Tim. ii. 1—3; iv. 3—5; v. 5. Philem. 4—6. Heb. xii. 28. 1 Pet. iv. 11, 16. 1 John v. 14, 15.

* Besides the texts cited above in support of the doctrine, that religious adoration is due only to God, the Father, we might have quoted Rev. iv. 8—11; v. 13, 14; vii. 10—12; xi. 16, 17; xiv. 3, 6, 7; xv. 3, 4; xix. 1—7; for though, in some of these and other passages, Jesus Christ is represented as an object of glory and praise, yet he is so distinctly marked out from the "Lord God Almighty;"—from "Him who sat on the throne," by his being called "the Lamb that was slain," that hardly any doubt can arise respecting the kind of homage intended to be paid. There seems, indeed, to be as much reason for conceiving the worship given by the Jews to Jehovah and King David (1 Chron. xxix. 20) to have been of the same nature. But on this subject we gladly quote an excellent passage from Dr. Carpenter on 2 Pet. iii. 18: "To him be glory, both now and for ever."

"In this ascription," he observes, "I presume every Unitarian Christian would cordially unite: though he might, in some situations, find it requisite to declare, that he understands by it the glory which Jesus obtained by his fulfilment of the purposes for which he came forth from God. To him be glory, the exalted glory of being the author of eternal salvation to all who believe in and obey him; and may his dominion extend, till every one of the rational offspring of God own his sovereignty, till all acknowledge and obey the only true God, and Jesus Christ whom he has sent. The blessings of the Gospel, by which millions, and millions of millions, will have been led on to holiness and happiness, originated in the free mercy of God; Jesus, by his obedience unto death, obtained the glory of being the Mediator by whom they were communicated to mankind; they claim the warmest tribute of gratitude; wherever they are cordially embraced, there will be willing, obedient subjects of the kingdom of truth and righteousness: 'Blessing, therefore, and honour, and glory, and power, be unto Him that sitteth on the throne, and to the Lamb,' Rev. i. 6; v. 13. —*Unitarianism the Doctrine of the Gospel*, pp. 252, 253.

OBSERVATIONS ON THE SIX PRECEDING PAGES.

Did the apostle Paul, and his coadjutors in the Christian ministry, pay religious service to any being, save the one God, the Father? Did they bless and adore other two co-equal and co-eternal persons? Did they express the warm and grateful emotions of their hearts to a Trinity in Unity—a Unity in Trinity? No: they had not thus *learned* Christ. They had not thus regarded the uniform example and the express language of their Lord and Master. His holy example they *did* imitate; his authoritative commands they *did* obey. They worshipped, as he did, the same one Jehovah—the same Almighty Creator and Ruler—the same universal Parent. The first Christians “lifted up their voice with one accord, and said, Lord, thou art God, who hast made heaven, and earth, and the sea, and all that in them is; grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.” Paul fearlessly proclaimed, in the presence of the Roman Felix, “I worship the God of my fathers;”—that God whom he had represented to the Athenians as the Proprietor of heaven and earth, the Preserver of the human race, and their future Judge through the man Christ that he had appointed. And with this apostle did Peter, and James, and John, and Jude agree; for they also adored the one “only God, through Christ;” they also “bowed the knee to the Father of our Lord Jesus,” and of “the whole family” of mankind; they also confessed Jesus as their “Lord, to the glory of God, the Father.”

The apostles were not, indeed, unmindful of the obligations under which they lay to their beloved Master; and their gratitude they evinced equally by the warmth of their expressions towards him, and by the ardour of their zeal in

the cause of his most holy religion. But the thanks and the glory which they gave to Jesus of Nazareth ought never to be confounded with the solemn gratitude which they offered up to the Almighty : for they frequently spoke of Christ as the Appointed or Commissioned of the Father ; and of God as the Source or Fountain of all the blessings of the gospel—the Bestower of “ eternal life, through” the agency or instrumentality of “ Jesus Christ our Lord.”

In fine, to sum up the evidence presented in this section. The angelic host, and the shepherds, who were attendants on the birth of Jesus—the devout Simeon—the witnesses and intelligent subjects of Christ’s miracles—the pious Jews—the apostles and the early disciples of the Saviour—the Saviour himself, both by precept and example—all concurred in preferring their religious services to One Being or Person—all supported the great Unitarian doctrine, that **THE GOD AND FATHER OF OUR LORD JESUS CHRIST IS ALONE ENTITLED TO THE SUPREME LOVE AND VENERATION OF HIS RATIONAL OFFSPRING.**

OBSERVATIONS ON THE INCONSISTENCIES OF TRINITARIAN WORSHIP.

It is a curious circumstance, and one which strikingly exhibits the force of truth, even when encountered by the strongest prejudices, that though Trinitarians, particularly in their controversial writings, are much disposed to consider the appellation *Father* in the Sacred Writings as sometimes denoting altogether the three persons of the Trinity, they almost invariably employ the word, at other times, to represent the first person ; and many of them, in their acts of devotion, address this being as if *he* was the only object of religious homage, and Christ merely some inferior but great intelligence, whom the Father sent into the world to redeem mankind. This undoubtedly betokens a species of Unitarianism : but its beauty is dimmed by the

mists of error ; for the very prayers which contain the worship of the Father, as the only Source of reason and revelation, are often closed with an antisciptural doxology to "the ever-blessed Trinity—God the Father, God the Son, and God the Holy Ghost."

We do not mean to assert, that all Trinitarians are, *in this respect*, inconsistent with their professed principles ; for, instead of ascribing the whole honour to the Father, and of worshipping him as the only Being entitled to supreme adoration, many single out the Son as the great object of their religious affections, and neglect the Father and the Holy Ghost—the former as if he performed little or no service in the work of redemption, and the latter as if he was merely an agent in the hands of the Saviour.

The truth of these observations may be readily evinced by any one who will take the trouble of examining the Prayers and Hymns that are made use of by the members of different churches. The adherent to English episcopacy, who, in the Litany, presents his prayers to a suffering and crucified God, and who not unfrequently employs a short ascription of praise to the Trinity, unwarranted by any portion of Scripture, is yet so inconsistent with his own profession of the co-equality of "the three divine persons," as to offer up to the one Being, the Father, a vast majority of his petitions ; unlike, in this respect, to his Roman Catholic brother, who *mostly* adores Jesus Christ and the Virgin Mary. It is worthy of remark, that the Wesleyan Methodist, who has communion with the established church of England, almost uniformly, in his spiritual songs, presents his prayers and ascriptions of praise to "God the Son ;" generally omitting any address to the Father or the Holy Ghost, as such, except in a few doxologies to the "Blessed Trinity ;"—an observation which may be applied with equal justice to the Moravian Brethren. While, on the

other hand, the generality of "orthodox" Presbyterians and Independents or Congregationalists, who are all more or less opposed to the profession of Unitarianism, seem to address the God and Father of all as one person or being, in the name of the Mediator Jesus Christ.*

SECT. XII.—OBSERVATIONS ON THE DEFICIENCY OF EVIDENCE FOR THE DOCTRINE OF A TRINITY OF PERSONS IN THE GODHEAD.

In the preceding sections we have shown, that the absolute or unrivalled Supremacy of One Divine Person is clearly, explicitly, and repeatedly taught in the Sacred Writings; and hence, like all the other important truths of the Bible, it may justly be deemed a doctrine, not of mere inference or allusion, but of *express revelation*. Now, if the doctrine of the Trinity, as is generally received, were equal in importance to that of the Unity of God—if, as is confidently asserted, man's salvation depends in a great measure on its belief—if, according to the language of reputed orthodoxy, the great saving truths of the gospel are built on it, and cannot subsist without it,—that doctrine *must* be stated, with the utmost clearness, in the volume which professes to contain a disclosure of God's will. It is, however, unnecessary to argue this point; for if any opinion be not plainly stated in the Holy Scriptures, it cannot be a doctrine of revelation; this term being expressive only of those truths which are *clearly made known*.

Is the doctrine of a triune God thus manifested in the Bible? Is it derived from the express and unequivocal

* See "Concessions of Trinitarians," Introduction, chap. vi. sect. 4, 5; pp. 63—67.

teachings of divine relation ? Was it announced by Moses ? — was it declared by the prophets ? — was it taught by Christ ? — was it preached by the apostles, or inculcated in their writings ? We emphatically answer, No. And the answer is not our own merely : it is that of eminent Roman Catholics, echoed by Protestant Reformers and Divines. Some of the most celebrated advocates of the popular belief have admitted, that the Trinity is a doctrine of mere inference ; and that the words employed to express it are barbarous, — insipid, — profane, — of human invention, — not found in Scripture, — pernicious to the interests of true religion ; while others, who warmly and learnedly contend for the Deity of Christ, do not profess to adduce a text from the Bible to prove that there are three persons in one God. Many acknowledge, that the doctrine of the Trinity was unknown to the ancient Jews, and that nothing can be urged for it from the Old Testament but mere umbrages and shadows. The BISHOP OF RIPON and Dr. JOHN PYE SMITH do not hesitate to say, that the doctrines of the Trinity, and of the Deity of Christ, were not fully revealed till the period subsequent to his death and resurrection. Dr. LONGLEY again expresses his opinion, which accords with that of some of the fathers, that Christ's divine nature was but little dwelt on by the apostles in their preaching, as recorded by Luke in the Acts of the Apostles ; and that St. Paul reserved the doctrine of the Trinity for the future instruction of the Gentiles. Dr. TOWNSEND and Dr. HAMPDEN contend, that no truths additional to those previously revealed by Jesus himself were propounded by the apostles in their epistolary communications. Many writers of the Catholic church freely and honestly admit, that Trinitarianism cannot be proved from the Holy Scriptures ; and even the acute and erudite doctors at Oxford, who, equally with the Romanist, would bend the necks of the laity to the yoke

of a despotic priesthood, allow that the dogmas under consideration have never been learned merely from Scripture, —and that the Sacred Volume was not intended, or even adapted, to teach the Trinitarian creed.*

With great justice have all these concessions been made ; and it is no wonder that the more clear-sighted supporters of the dogma of a Triune Deity should prop up their opinion by mere inferences from a collection of texts, some of which are obscure, and others corrupted or mistranslated ; and that they should shrink from the vain attempt to prove it by means of clear, express, and undoubted passages of Scripture. For never has there existed a Trinitarian, who, whatever might be his learning and ingenuity, could quote a passage from the sacred writers, declaring the only true God to consist of “ three persons,—the Father, the Son, and the Holy Ghost ; the same in substance, and equal in power and glory.”

In many and various forms have the reputedly orthodox made statements of their belief in the doctrine of the Trinity. It is to be found in the Mass-book of the Roman Catholic—in the Liturgy and Articles of the English Episcopalian—in the Confession and Catechisms of the Scottish Presbyterian—in the Hymns and Doxologies of the Methodist—in thousands and tens of thousands of tracts, and sermons, and ponderous tomes. Now, we affirm that nothing which at all approaches in explicitness to the declarations of such writings can be found in the pages of the Bible. Never did Moses, or Job, or David, or Isaiah, or any other of the Jewish prophets—never did a greater than they—the Lord Jesus Christ, or any of the inspired apostles of Christianity, even once declare that there are three persons in

* A corroboration of these remarks, and references to the authorities from which they are drawn, may be had in “Concessions of Trinitarians,” Introduction, chap. v. pp. 40—55.

the Godhead; God the Father, God the Son, and God the Holy Ghost. How is this great omission to be accounted for? Are Trinitarians more able to express their ideas of the nature of the Almighty, than Moses and the prophets, Christ and the apostles? Can Athanasius and his followers explain any doctrine better than God himself, through the agency of his inspired messengers? Is the infinite Source of human intelligence and human language not qualified to communicate, in terms direct and unambiguous, a doctrine which has been expressed by uninspired man himself in all the forms perhaps of which such a dogma is susceptible? To these questions every rational mind must answer in the negative. Why, then, exists this discrepancy between the Sacred Records, and the decisions of councils, of synods, and of churches?—For this simple reason: The messengers of the Deity, and the writers of the Holy Scriptures, were totally unacquainted with the doctrine of a “Trinity in Unity;”—a doctrine which was introduced in after times by the vain speculations of falsely philosophizing Christians.

In these observations, it has been proved that Trinitarianism, to be made known, requires the united assistance of fallible men, unsupported by the clear, decisive voice of Divine Revelation. Not so with Unitarianism, which “has God for its author” and revealer. It was proclaimed by the Hebrew legislator—reiterated by the inspired poets of Palestine—sanctioned by the teachings, and recommended by the example of Him of Nazareth—and beautifully expressed by the great apostle of the Gentiles. To have just and honourable conceptions of the nature and character of the Deity, it is unnecessary to inquire of a Price or a Priestley, of a Channing or a Ware, great and good as were these men, and much as they have done for the cause of Unitarian Christianity: we need only peruse our Bibles

with sufficient attention to such direct and explicit declarations as the following, which are scattered with a liberal hand throughout many portions of the Sacred Volume : "Hear, O Israel ! Jehovah our God is ONE Jehovah.—I, even I, am HE, and there is NO GOD WITH ME.—Jehovah shall be King over all the earth : in that day shall there be ONE JEHOVAH, and HIS NAME ONE.—Jesus answered, The first of all the commandments is, Hear, O Israel ! the Lord our God is ONE LORD.—FATHER, this is life eternal, that they might know THEE, THE ONLY TRUE GOD, and Jesus Christ whom THOU hast sent.—When ye pray, say, OUR FATHER.—To us there is but ONE GOD, THE FATHER."

Such is a specimen of the scriptural evidence which has been presented, in the preceding sections, for general Unitarianism ; a mass of evidence so strong and complete as to stand unshaken by all the arts of sophistry—all the verbalities of criticism—all the ambiguities and mysteries of orthodoxy ; a mass of evidence that presents its mighty front against all the puny assaults of Trinitarianism—that, with trumpet-tongue, proclaims the God of nature and of revelation to be UNEQUALLED BY ANY BEING IN THE UNIVERSE—ABSOLUTELY SUPREME—STRICTLY ONE.



CHAPTER II.—OF CHRIST.

ECT. I.—PASSAGES OF SCRIPTURE EVINCING THAT JESUS CHRIST DOES NOT POSSESS THE ESSENTIAL ATTRIBUTES OF DEITY.

(1) *Christ not Self-Existent or Eternal.*

- . For he was born of a woman;—Luke ii. 33 :
 “Joseph and *his mother* (or, according to Griesbach,
 “his father and mother”) marvelled at those things
 which were spoken of him.”—See Matt. i. 18—25 ;
 ii. 11—21 ; xii. 46—47 ; xiii. 55. Mark iii. 31, 32 ;
 vi. 3. Luke i. 26—38, 42, 43 ; ii. 4—20, 41, 51 ;
 viii. 19, 20. John ii. 1—5 : vi. 42 ; xviii. 37 ; xix.
 25—27. Acts i. 14. Gal. iv. 4.
- . And was descended from David and Abraham.—See
 Matt. i. 1 ; ix. 27 ; xii. 23 ; xv. 22 ; xx. 30, 31 ; xxi.
 9, 15 ; xxii. 42, 45. Mark x. 47, 48 ; xii. 35, 37.
 Luke i. 32 ; iii. 23—34 ; xviii. 38, 39 ; xx. 41, 44.
 John vii. 42. Acts xiii. 22, 23. Rom. i. 3. 2 Tim.
 ii. 8.* Also, Rom. xv. 12. Rev. v. 5 ; xxii. 16.†

a. xv. 12 :	a root † of Jesse	<i>Common Version.</i>
	the sucker or offspring from Jesse	<i>Eyre.</i>
	f. s. surculus ex radice Jesse	<i>Sickingius.</i>
	f. s. un rejeton sorti de cette racine	<i>Le Clerc.</i>
	un rejeton de Jesse	<i>Beausobre et L'Enfant, Calmet.</i>
v. 5 ; xxii. 16 : the root of David	the root of David	<i>Common Version.</i>
	f. s. a rod from the stem of David ; a	
	scion from his roots	<i>Carpenter.</i>
	de la race de David	<i>Father Simon.</i>
	le rejeton de David	<i>Le Clerc, Beausobre et L'Enfant, Calmet.</i>
xi. 10 :	the shoot † of Jesse	<i>Geordius, Noyes.</i>
[See “Concessions of Trinitarians,” under Rom. xv. 12. Rev. v. 5 ; xxii. 16. Isa. xi. 10.]		

* See note on following page.

† *Ibid.*

3. He was the Son of God ;—Matt. xvi. 16 : “ And Simon Peter answered and said, Thou art the Christ, the Son of the living God.”—See p. 47, No. 4; p. 50, Nos. 25, 29; p. 31, No. 50.
4. He was indebted to the Father for the support of his existence ;— John vi. 57 : “ As the living Father hath sent me, and *I live by the Father*,” &c. 2 Cor. xiii. 4 : “ Though he was crucified through weakness, yet *he liveth by the power of God*.”—See John v. 26.
5. And, after his crucifixion, was restored to life by Almighty God.—Rom. x. 9 : “ If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that *God hath raised him from the dead*, thou shalt be saved.”—See Rom. iv. 24; vi. 4; viii. 11. 2 Cor. iv. 14.—See also p. 51, No. 44.

(2) Christ not invisible.

6. For he lived upwards of thirty years on earth, during which time he associated in the most familiar manner

[NOTES TO THE PRECEDING PAGE.]

* We omit Heb. ii. 16, “ Verily he took not on him (the nature of) angels; but he took on him the seed of Abraham;” because this rendering has been generally disapproved of by the most learned critics.

οὐ ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

he taketh not hold of angels; but of the seed of Abraham he taketh hold .. *Marg. Tran.; Beothroyd, Christie.*

he lays not hold of (or, helps not) angels, but the seed of Abraham *S. Clarke, Whitby.*

he helpeth not angels; but he helpeth the seed of Abraham *Newcome, Carpenter.*

he succoureth not angels; but he succoureth the seed of Abraham *E. Taylor.*

it (i. e. the fear of death) layeth not hold of angels; but it layeth hold of, &c. *Beulah.*

it taketh not hold of angels, but it taketh hold of the seed of Abraham *S. Sharpe.*

[See “Concessions of Trinitarians,” in *loc.*]

† “Πύξα, by metonymy, *that which shoots forth and grows up from a root*; and, figuratively, *one descended from a stock, a race, offspring, posterity, those or one coming after*.”—SCHLEUSNER.

“𐤒𐤒, 2. *what springs up from the root, a shoot, branch*, Isa. liii. 2; xl. 10.”—Gesenius: *Hebrew and English Lexicon*, edited by Gibbs.

with his parents, his relatives, his disciples and his countrymen.—See Gospels *passim*.

(3) *Christ not Ever-blessed or Impassible.*

7. For he was subject to the wants and sorrows of mortality.—Isa. iii. 2, 3: “He is despised and rejected of men; *a man of sorrows* and *acquainted with grief*; and we hid as it were [our] faces from him, &c.—See Phil. ii. 7. Heb. iv. 15.
8. He had the appetites and other properties of human nature.—Heb. ii. 14, 16, 17: “Forasmuch, then, as the children are partakers of flesh and blood, he also himself *likewise took part of the same*,” &c.

αὐτός παραλήστως μετέσχε των αὐτῶν

ipse eodem modo communicavit in eadem	Tremellius.
ipse similiter eadem præditus fuit	Castellio.
he in the same manner shared in the same	Wakefield.
he in the very same manner participated in the same	Belsham.
he in like manner partook of the same	Carpenter.
he himself in like manner partook thereof	E. Taylor.
he himself in the same manner partook of the same	S. Sharpe.
[Christ] himself in like manner partook of them	Imp. Ver.

[See “Concessions of Trinitarians,” in loc.]

9. He was, therefore, liable to the claims of hunger and thirst.—Matt. iv. 2: “When he had fasted forty days and forty nights, he was afterward an *hungred*.” John xix. 28: “After this, Jesus ... saith *I thirst*.”—See Matt. ix. 10, 11; xi. 19; xiv. 19, 20; xv. 36, 37; xxi. 18; xxvi. 17—29. Mark ii. 15, 16; vi. 41, 42; viii. 7, 8; xi. 12; xiv. 3, 12—25. Luke iv. 2; v. 29, 30; vii. 34, 36, 37; ix. 16, 17; xi. 37, 38; xxii. 7—30; xxiv. 30, 41—43. John iv. 7, 31; xii. 2; xiii. 2, 4, 26; xxi. 20. 1 Cor. xi. 23—25.
10. His bodily frame, which often became exhausted by his labours of love, required the necessary repose of nature.—John iv. 6: “Jesus, ... *wearied* with [his] journey, sat thus on the well.” Luke viii. 23: “As

they sailed, he fell *asleep*."—See Matt. viii. 24. Mark iv. 38.

11. His lot, indeed, was one of toil, and of almost uninterrupted exertion in the cause of religion and human happiness.—Matt. viii. 20: "The foxes have holes, and the birds of the air [have] nests; but the Son of man hath not where to lay [his] head." Acts x. 38: "Jesus of Nazareth *went about* doing good."—See the Gospels, *passim*.
12. He felt virtuous indignation at the hypocrisy, sacrilege, and wilful unbelief of his countrymen.—Mark iii. 5: "He looked round about on them with *anger*."—See Matt. xi. 20; xii. 34; xxi. 12; xxii. 18; xxiii. 13—33. Mark xi. 15, 16. Luke xi. 39—52; xix. 45. John ii. 15: viii. 55.
13. Yet did he grieve for the depravity of their hearts, and fervently pray for the forgiveness of their sins.—Mark iii. 5: "Being *grieved* for the hardness of their hearts." Luke xxiii. 34: "Father, *forgive* them; for they know not what they do."
14. With the deepest pathos he deplored the unhappy fate of his beloved country.—Matt. xxiii. 37, 38: "O Jerusalem! Jerusalem! *how often* would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not! Behold, your house is left unto you desolate."—*Par. Pas.* Luke xiii. 34, 35. See chap. xix. 41—44.
15. He commiserated the wants of his disciples, and the distresses of the people.—Matt. ix. 36: "When he saw the multitudes, he was *moved with compassion* on them, because they fainted."—See Matt. xiv. 14; xv. 32; xx. 34. Mark i. 41; v. 19; vi. 34; viii. 2. Luke vii. 13.
16. Though he loved the whole human race, his heart was

delicately sensible to the purest partialities of friendship.—John xi. 33—36: “When Jesus therefore saw her weeping, and the Jews also weeping who came with her, *he groaned in the spirit, and was troubled*, and said, Where have ye laid him? They say unto him, Lord, come and see. *Jesus wept*. Then said the Jews, *Behold how he loved him!*”—See v. 5; chap. xiii. 23, 25; xix. 26, 27; xx. 2.

17. And no one ever evinced a holier spirit of filial piety than Jesus of Nazareth.—Luke ii. 51: “And he went down with them, and came to Nazareth, and *was subject unto them*.” John xix. 26, 27: “When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, *behold thy son!* Then saith he to the disciple, *Behold thy mother!*”
18. He was denied by one of his disciples, betrayed by another, forsaken by his friends, mocked and scourged and crucified by his enemies; all of which, with the native sensibility of his heart, operated to render him extremely unhappy.—Luke xxii. 44: “Being *in an agony*, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.”—See Matt. xxvi.; xxvii. 1—50. Mark xiv. 10, *throughout*; xv. 1—37. Luke xxii.; xxiii. 1—46. John xii. 27; xiii. 21—38; xvi. 32; xviii.; xix. 1—30

(4). *Christ not Immutable.*

19. For he was once an infant at his mother's breast, grew in stature, and at length reached the state of manhood.—See Luke ii. 7, 12, 16, 40, 52; iii. 23.
20. He “*waxed strong in spirit*,” and “in favour with God and man.”—See Luke ii. 40, 52.

21. At one moment he seemed reluctant to enter on the most arduous and trying scenes of his sufferings; at another, he submitted himself unreservedly to the will of his Father.—Matt. xxvi. 39, 42, 44: "O my Father! *if it be possible*, let this cup pass from me: nevertheless, not as I will, but as thou [wilt]," &c.—See John xii. 27.
22. He was removed, at last, from a state of humiliation, pain, and death, to eternal life; to the most exalted honours, and the highest felicity.—Eph. i. 19—23: "His mighty power, which he wrought in Christ, when he raised him from the dead, and set [*him*] at his own right hand in the heavenly [places], far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all [things] under his feet, and gave him [to be] the head over all [*things*] to the church," &c.—See Mark xvi. 19. Acts ii. 33—36; iii. 13; v. 31. Rom. viii. 34. Phil. ii. 9—11. Col. iii. 1. Heb. i. 3; viii. 1; x. 12; xii. 2. 1 Pet. i. 21; iii. 22. Rev. iii. 21.

(5) *Christ not Omnipresent.*

23. For it is not recorded in the Sacred Scriptures, that he ever was *personally* present in more than one place, at one and the same time.

(6) *Christ not Good in the same sense in which the attribute of Goodness is ascribed to the Deity.*

24. For he was subject to temptation.—Heb. iv. 15: "We have not a high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as [we are, yet] without sin."—See chap-

ii. 18. Matt. iv. 1—11. Mark i. 13. Luke iv. 1—13; xxii. 28.

5. And refused the epithet *good*, by declaring that none was worthy of being so called but God only.—Mark x. 17, 18: “There came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, *Why callest thou me good?* [There is] NONE GOOD BUT ONE, [that is] GOD.”—*Par. Pas.* Matt. xix. 16, 17. Luke xviii. 18.

OBSERVATIONS ON OUR SAVIOUR'S DISAVOWAL OF THE ATTRIBUTE OF SUPREME GOODNESS.

It is only justice to state, that, on the authority of GRIESBACH, and other eminent critics, Matt. xix. 16, 17 is thus or similarly rendered by Dr. ADAM CLARKE, EDGAR TAYLOR, and SAMUEL SHARPE:—“O Teacher (*or* Good Master), what good thing shall I do that I may have eternal life? And he said unto him, Why dost thou question me concerning that good thing? There is one that is good (*or*, he who is good is one),” &c. It is, however, worthy of special remark, that the parallel passages contained in the Gospels of Mark and Luke remain unaltered by any authority; the reading in the common text being supported by external, as well as by internal evidence. We may therefore, with the utmost propriety, argue from those passages, the integrity of which cannot be, and are never, called in question. The Saviour, then, was undoubtedly called “*Good Master*” by a certain ruler amongst the Jews; and there can be as little doubt, that he inquired of that distinguished person, “*Why callest thou me good?*” declaring, in the same breath, that there was “NONE GOOD”—originally and perfectly good—“BUT THE ONE GOD.” What is the import of such language?

Unitarians are of opinion, that, in this conversation, the

holy and humble Jesus the Son and Servant of the Most High, spoke of the disparity that existed between himself and his Father, to whom alone he attributed absolute, inherent goodness; and we do think, that any one coming to the perusal of the record without being influenced by the tenets of a particular theology, would arrive at the same conclusion. Trinitarians, however, strenuously assert, that Christ did not disavow the attribute of supreme goodness; and they allege, that, in putting the question, "Why callest thou me good?" he meant either to censure the Jewish doctors who were fond of being complimented by flattering titles, or to inquire into the views of the ruler concerning his own personal dignity; as if he had said, "Do you mean by your address to ascribe this goodness to me?—to acknowledge and honour me in my divine character? 'I and my Father are one.' Dost thou believe this? Or is your salutation a mere title of flattering courtesy, to be understood as when addressed to your own Rabbies?"* But, from the scope of the passage, there is no reason to understand our Saviour as having put any such interrogatory, particularly in the sense which it is here intended to convey; for to the question, or rather the exclamation, "Why callest thou me good?" it does not appear from the Gospels, that he waited for any reply. He declared one Being alone to be good, namely God—that Being whom he and his countrymen worshipped—by whose power he did his mighty works—whose holy and sublime doctrines he taught—whose all-perfect will he made it his invariable practice to perform. He proceeded, not to represent himself as of one and the same essence with the Almighty, but to instruct the respectful petitioner in those duties, the discharge of which he deemed necessary for the attainment of eternal life. Nor

* Dr. Wardlaw's "Discourses on the Socinian Controversy," p. 546, fourth edition.

did he who accosted Jesus by the title of "Good Master" seem to understand him as asking his opinion concerning the *person* of the Messiah; for the answer which he gave referred not to this subject, but to the observance of the commandments that Christ had specified;—"Master, all these have I observed from my youth."

It is not, indeed, improbable that our Lord designed to humble the pride of the chief men among the Jews. For, if he who did no sin—in whose mouth was found no guile—refused the titles that were currently paid to the Rabbies, a more pointed censure he could not have passed on Pharisaical pomp and hypocrisy; but from his solemn declaration, that none was good but the one God, we infer that he intended to carry the thoughts of the ruler away from himself to the Source of all good. This view of the passage will be confirmed, when we take into consideration, that the best, the wisest, and the most gifted of men have an humble opinion of their own goodness or wisdom,—their moral and intellectual powers. And the reason for such modesty is obvious; for those who are most highly distinguished in religion or in philosophy—in the walks of literature—or in such arts and sciences as require for their attainment uncommon talent or extraordinary genius—have before their eyes a perfect though sometimes an ideal standard, by which they measure themselves,—a model of artistic or spiritual excellence, the faultless imitation of which they feel to lie beyond their grasp. Now, there never appeared in the world's history a person of greater purity and elevation of character, and at the same time of less self-righteousness, than Jesus of Nazareth,—never one whose conception of moral and spiritual worth was so profoundly graven on the soul, as on that of *him* who imaged forth the love and mercy of the universal Parent,—never one whose heart and whose conduct were more thoroughly

imbued than his with the principles of piety and devotion : " God was in all his thoughts." Hence do we perceive the beautiful consistency implied in his refusal of the epithet *good*, considered in its highest sense, with the whole tenor of his life as related by the evangelists.

If, however, it be still contended, that on this occasion our Lord did not exemplify that modesty of deportment which characterized his general behaviour, and that he put the question to the young man with a view merely of ascertaining his opinion, the argument for the Unitarian doctrine would lose but little of its strength. Jesus Christ pronounced GOD ALONE to be GOOD, in the most unqualified sense of that epithet; and most unreasonable would it be for us to believe, that he was himself that good God; for here, and everywhere in the New Testament, he is represented as contradistinguished from God, or the Father.—See pp. 47—63.

(7) *Christ not in possession of Omniscience, or of Underived Knowledge.*

26. For, when a boy, he embraced opportunities of acquiring religious information ;—Luke ii. 46, 47 : " It came to pass, that after three days, they found him in the temple, sitting in the midst of the doctors, both *hearing them*, and *asking them questions*. And all that heard him were astonished at his understanding and answers."
27. He, consequently, "*increased* in wisdom, and in favour with God and man," Luke ii. 52.
28. He "*learned* obedience by the things which he suffered," Heb. v. 7, 8.
29. He wondered at the belief of the Roman centurion, and at the unbelief of some of his countrymen.—Mark vi.

- 6: "He *marvelled* because of their unbelief."—See Matt. viii. 10. Luke vii. 9.
30. Although, as respects the possession and communication of religious truth, he was vastly superior to other divine messengers;—John iii. 34: "He whom God hath sent speaketh the words of God; for God giveth not the spirit *by measure* [unto him]."
31. Yet it was the inspiration of Jehovah that was bestowed upon him.—Luke iv. 18, 19: "The *spirit* of the LORD [is] *upon me*, because *he hath anointed me* to preach the gospel to the poor, he hath sent me to preach deliverance to the captives," &c. Col. i. 19: "For it *pleased* [the Father] that in him should all fulness dwell" (comp. Col. ii. 8, 9.)—See Isa. xi. 1, 2; xlii. 1; lxi. 1, 2. Matt. xii. 18. Acts x. 38.
32. He, indeed, expressly asserted, that his doctrine was not his own, but His that sent him;—John vii. 15—17: "The Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, MY DOCTRINE IS NOT MINE, *but His that sent me*. If any man will do His will, he shall know of the doctrine, whether it be of God, or [whether] I speak of myself." Chap. xiv. 24: "THE WORD WHICH YE HEAR IS NOT MINE, *but the Father's who sent me*."
33. That he did nothing of himself; but spake only what he had seen with the Father, and heard from him; and what he had been shown and taught by the Father.—John viii. 26—28: "He that sent me is true: and I speak to the world *those things which I have heard of him*. I DO NOTHING OF MYSELF; but as *my Father hath taught me*, I speak these things." Ver. 38—40: "I speak *that which I have seen with my Father*. But now ye seek to kill me, a man that

hath told you the truth, *which I have heard of God.*" Chap. x. 32 : "Many good works have I *showed you from my Father.*" Chap. xv. 15 : "Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for *all things that I have heard of my Father* I have made known unto you." Chap. xvii. 8 : "I have given unto them *the words which thou gavest me* ; and they have received them," &c.

34. The great object to which he devoted his heart and soul was to act in conformity with the instructions of his Father.—John iv. 34 : "My meat is *to do the will of Him that sent me*, and to finish his work." Chap. v. 30 : "*I can of mine own self do nothing : as I hear, I judge* ; and my judgment is just ; *because I seek not mine own will, but the will of the Father who hath sent me.*" Chap. vi. 38 : "I came down from heaven, *not to do mine own will, but the will of Him that sent me.*" Chap. xii. 49, 50 : "*I have not spoken of myself* ; but the Father who sent me, *He gave me a commandment what I should say, and what I should speak.* And I know that his commandment is life everlasting : whatsoever I speak therefore, *even as the Father said unto me, so I speak.*" Chap. xvii. 4 : "I have glorified thee on the earth : *I have finished the work which thou gavest me to do.*" Chap. xviii. 11 : "Then said Jesus unto Peter, *Put up thy sword into the sheath : the cup which my Father hath given me, shall I not drink it ?*"—See chap. x. 18 ; xiv. 31 ; xv. 19. Matt. xxvi. 39—44, *et al.*

35. Jesus Christ declared his ignorance of the precise period of his own coming ;—Matt. xxiv. 36 : "But of that day and hour knoweth no [man], no, not the angels of heaven, *but my Father only.*" Mark xiii. 32 :

"But of that day, and [that] hour, knoweth no man, no, not the angels who are in heaven, NEITHER THE SON, but the Father."

evangelis, no man.—*Com. Ver.* none.—*Boothroyd, Imp. Ver.* no one.—*Wakfield, E. Taylor, Wardlaw, &c.*

36. And affirmed that an acquaintance with certain events belongs to the Father only.—Acts i. 7: "And he said unto them, It is not for you to know the times or the seasons which THE FATHER HATH PUT IN HIS OWN POWER."

ὅτι ὁ πατὴρ ἐθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

quæ Pater possit in propria auctoritate *Arias Montanus.*
quæ Pater in sua ipsius auctoritate statuit *Bern.*
which the Father hath reserved in his own power *Doddridge, Wynne.*
which the Father hath appointed, or determined, by his own power .. *Kypke, apud Parkhurst.*
which the Father hath put in his own disposal *Boothroyd, E. Taylor, Imp. Ver.*
which the Father keepeth in his own disposal *Wakfield. Similarly, Newton.*
which the Father hath disposed according to his own authority *Liernore.*

37. The knowledge which he possessed, even in his glorified state, was derived from the Almighty.—Rev. i. 1: "The Revelation of Jesus Christ, *which God gave unto him*, to show unto his servants things which must shortly come to pass," &c.

OBSERVATIONS ON THE IGNORANCE OF JESUS RESPECTING THE PRECISE TIME OF HIS COMING.

I. The opinion generally entertained by Trinitarian commentators is, that, when our Lord declared ignorance of the precise time of his coming, he spoke *only* in his human nature. This opinion is well known to be founded on the hypothesis, that Christ possesses *two* natures,—the one human and the other divine: the former including all the sinless properties of humanity; and the latter, everything essential to the nature and perfections of the Deity. But as neither prophet, nor apostle, nor evangelist, nor any inspired person whatever, not even Jesus Christ himself, announced that he was in possession of these two natures,

we dare not take for granted the truth of this opinion, even supposing the words under consideration could be explained in consistency with it. The assumption, however, we are bold to say, would not answer the purpose intended. The strict integrity of our Lord's character—the moral perfection that shone so conspicuously in his discourses and behaviour—forbids our conceiving him to assert, without the least apparent hesitation,—without the slightest modification of his own language, that he did not know the exact time of that event of which he had been treating; while he was conscious—as on Trinitarian principles he must have been conscious—of being acquainted with the precise moment of the fulfilment of his prophecy. To attribute to the righteous Jesus such an assertion of ignorance, and such a consciousness of knowledge, is surely imputing to him conduct which it will be difficult to clear from the charge of culpability. But, in truth, no plausible reason can be assigned for supposing Christ to know perfectly the exact time of an event, while he disclaimed all knowledge of it; except that which arises from the necessity of the case;—a necessity created only by the mysteries and contradictions involved in the popular doctrine of the Trinity.

On this subject, the observations of ABAUZIT are worthy of being quoted: “Supposing that Jesus Christ be the Supreme God, he cannot say, that he knows not the day of judgment, as on this supposition he knows it in an infallible manner by his Divinity. He cannot say in a general manner and without any limitation, that this day is unknown to him, without violating truth. The language which they have made Jesus Christ employ, in supposing that he had present to his mind this imaginary distinction, resembles that which I might hold, when, interrogated by a judge concerning facts which are very well known to me, I should reply, that they were unknown to me, under pretence that

my body had no knowledge of them. It is as if one asked me if I had seen such a person, I should answer, no; because when I saw him I had one of my eyes shut, and did not see him with that eye. It is as if when one should desire me to write upon some subject, I should reply that I was not able to write, because my mind could not hold a pen. There is nobody who does not see how absurd such a mode of speaking would be. There is no absurdity a man might not advance, if he were allowed to employ similar reservation. A man might say, that he neither eats nor drinks, because his mind properly does not eat or drink. He might say, that he does not think, that he has not an idea of any one thing, that he remembers nothing, that he cannot reason,—because all these operations do not belong to his body. One might say, in speaking of Jesus Christ, that he was not born, that he did not suffer, that he was not crucified, that he did not die, that he was not raised again, or ascended into heaven,—because all this is not true of him with regard to his Divinity. One easily sees that this would be to institute an egregious abuse of language: one ought therefore to be cautious of attributing it to Jesus Christ, in supposing that he adopted this mode of expressing himself, in pretending that he declared to the world his ignorance of the day of judgment, because he knew it not as a man, though at the very time, as God, this day was perfectly known to him.”*

II. With the common interpretation of our Lord's words some eminent Trinitarians are dissatisfied. Dr. MACKNIGHT† and others propose to understand the verb γινωσκειν, *to know*, in the sense of *making known, declaring*; and to prove

* “Miscellanies of Abasit,” translated from the French by E. Harwood, D.D., pp. 137, 138.

† See his “Harmony of the Gospels,” sect. cxviii.

that the word has sometimes this signification, they refer to 1 Cor. ii. 2, containing a different verb, though similarly translated; "I determined *to know* (*sidevai*) nothing among you, but Jesus Christ, and him crucified;" that is, "I determined to make known, to preach, nothing among you but Jesus Christ." Whether this be the true meaning of St. Paul, or whether he rather designed to represent himself so fully absorbed in the preaching of the gospel, as comparatively to be unacquainted with anything else, is perhaps of little importance in forming a proper conception of Christ's meaning. The sense of *making known*, however it may apply to the sentiment of the apostle, is replete with absurdity when employed in the explication of our Saviour's language: "That day and that hour no one maketh known; no, not the angels; not even the Son; but the Father only—he maketh it known." Such a rendering affords no clue whatever to the discovery of the sense: it implies, if it does not express, that God reveals the precise time of the destruction of Jerusalem, or of the day of judgment; while, inconsistently enough, those to whom such a revelation is imparted are either unacquainted with the time of the event, or do not make it known.

Suppose, however, that an additional idea be assigned to the verb *to know*, and that it signify, as further interpreted by Dr. MACKNIGHT, *to have power to make known*, then will the passage read thus: "No one hath power to declare the day and hour of Christ's coming—not even the angels: Christ himself has not this power; the Father alone possesses it." According to this explanation, it will justly be inferred, that God has more power than his Son; and that he is superior—infinately superior to him. But such a mode of rendering the passage—though as favourable to the principles of Unitarianism as that which supposes Jesus to have

had limits set to his knowledge—will scarcely accord with the spirit of the context, or with the question of the apostles, “When shall these things be?”

III. An interpretation different from both of these has been proposed by the learned WHITBY in his “Commentary,” and defended by Dr. WARDLAW* with all that ingenuity which characterizes his writings; but which we consider as untenable, on rational and scriptural grounds, as any of those that have been suggested by other Trinitarians. Dissatisfied, as he well might be, with the common opinion, that our Saviour “was ignorant of” the day of judgment “*in his human nature*, although he knew it in his divine;” and objecting to MACKNIGHT’s criticism, for reasons similar to those already given; he proposes to consider Christ as speaking in his “official capacity—as the commissioned ambassador of heaven to men.” In this character, the Doctor admits that Jesus knew not “the time of the final judgment:” it “was not among the things *communicated to him* as the commissioned messenger of the Father.” So far, we perfectly agree with him. Christ, as the Servant and Messenger of the Most High, did not receive this knowledge from God: it was concealed from him in his “official capacity;” he therefore could not impart it to men. But in what did this capacity consist? Was it not in this character that he was so pre-eminently distinguished above all former messengers? Was it not as the Sent of God that he performed the most astonishing and benevolent miracles—that he taught the purest and most sublime religion—that he exemplified the deepest piety, and the most disinterested philanthropy—that he laid down his life to promote the happiness of the human race—that he was restored to existence, and appointed to be the spiritual King and Judge of all mankind? In other words, did not

* “Discourses on the Socinian Controversy,” pp. 539–544, fourth edition.

the Almighty *send* him to be our Instructor, our Exemplar, our Guide, our Saviour? And, if in these truly noble and most important capacities, our Lord knew not the day of judgment, or the precise time of the destruction of Jerusalem,—is it probable that *he did know* the day and the hour of that event in any *other* character?

When, however, the Doctor contends that “it is of *knowledge received by communication* that our Saviour speaks,” and that the phrase *not to know* does not indicate absolute ignorance, but merely “not having official communication to make known,” we beg to differ entirely from him. According to this view, the passage may be rendered by either of the following methods: “No being whatever has learned the time of Christ’s coming—not even Christ has received the knowledge of that period: the Father only is, by communication, acquainted with the day and the hour.”—“Neither man, nor angel, nor the Son of God, the Messenger of Heaven, has been commissioned to reveal the precise time of the destruction of Jerusalem (or of the final judgment): the Father only has received a commission to impart this knowledge.” But who does not see the total falsity of the principle of interpretation employed in these renderings of the passage in question? Who would approve of a criticism which makes the Lord Jesus Christ assert, that the infinite Source of all knowledge and power is indebted to some other being for an acquaintance with a particular event, or for power and authority to make it known?

To get rid of these difficulties, Dr. WARDLAW acknowledges, “that, with regard to the Father, that is, to Deity, the knowledge spoken of *could not be* by communication;” although he had previously affirmed it to be “of *knowledge received by communication* that our Saviour speaks.” We conceive, however, that Jesus did not mean to speak of

such knowledge ; for he predicated of God what he denied of all other beings ; and had he said—as he is made to say—that no one had *received* a knowledge of the precise time of the final judgment, but the Father, he could not have used language more expressive of the derived intelligence of the omniscient Mind !

IV. The sense of the passage we conceive to be, that the precise time of the destruction of Jerusalem (or of the day of judgment) was not known to any being whatever ; not even to Jesus Christ himself, the Son of God,—who, either from his agency in the transaction, or from his accurate acquaintance with other particulars, was more likely to be in possession of the time than either man or angel,—not even to him was the day and hour known, but to the Father only, the infinite Source of all wisdom, who withholdeth from the most favoured of his servants the knowledge of those “times and seasons which he hath put in his own power.” This exposition of the text is nothing more than our Saviour’s language somewhat amplified ; but it cannot be more expressive than his own words : “Of that day and hour knoweth no one, no, not the angels who are in heaven, neither the Son, but the Father ;”—a sentiment which, if understood as expressed, contains a very pertinent answer to the question of the curious disciples, “When shall these things be ?”

V. Dr. ADAM CLARKE, in his valuable “Commentary,” strongly suspects, that the clause, “neither the Son,” was not originally in Mark’s Gospel, although confessed to be found in all the manuscripts and versions extant. Were an unfortunate heretic to indulge in *his* suspicions respecting the purity of the Received Text, he would be liable to be branded—at least morally—in the forehead. To the cause of Christian Unitarianism, however, it is of little importance whether the clause be an interpolation or not ; for, accord-

ing to the Gospel of St. Matthew, THE FATHER ONLY is acquainted with the day and hour of the Son of man's coming.*

(8) *Christ not in possession of Almighty Power, or of Underived Authority.*

38. For he most unequivocally disclaimed inherent power.

—John v. 19, 20: Verily, verily, I say unto you, THE SON CAN DO NOTHING OF HIMSELF, *but what he seeth the Father do*;—for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and *showeth him* all things that himself doeth; and he *will show him* greater works than these, that ye may marvel." Ver. 30: "I CAN OF MINE OWN-SELF DO NOTHING: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father who hath sent me."

39. He acknowledged that he could grant high stations in his kingdom only to those persons for whom they were prepared by his Father.—Matt. xx. 21—23: "Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. He saith unto them, To sit on my right hand, and on my left, *is not mine to give*, but [it shall be given to them] for whom it is PREPARED OF MY FATHER.—*Par. Pas.* Mark x. 37—40.

οὐκ ἐστὶν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμαται ὑπο τοῦ πατρὸς μου

is not mine to give, unless [to those] for whom it is prepared by my Father.—Wakefield, and others.

40. He explicitly asserted the Supremacy of the Father.—

John x. 29: "My Father, who *gave* [them] me, is GREATER THAN ALL; and none is able to pluck [them]

* For a fuller exposition of Mark xiii. 32, see Dr. Hutton's very excellent Sermon, entitled "Omniscience the Attribute of the Father only," and the notes appended. See also "Concessions of Trinitarians," *in loc.*

out of my Father's hand." Chap. xiv. 28: "If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is GREATER THAN I."

41. St. Paul, too, supported the same doctrine;—1 Cor. iii. 23: "Ye [are] Christ's; and *Christ* [is] God's." Chap. xi. 3: "I would have you know, that the head of every man is Christ; and the head of the woman [is] the man; and THE HEAD OF CHRIST [is] GOD."
42. And, in the most decisive language, declared the Saviour's subjection to the Father and Governor of the universe.—1 Cor. xv. 24—28: "Then [cometh] the end, *when he shall have delivered up the kingdom to God, even the Father*; when he shall have put down all rule, and all authority and power. For he must reign, till He hath put all enemies under his feet. The last enemy [that] shall be destroyed [is] death. For He hath put all things under his feet. But when he saith, All things are put under [him, it is] manifest that He is excepted *who did put all things under him*. And when all things shall be subdued unto him, then shall THE SON ALSO HIMSELF BE SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM, that God may be all in all."

[See "Concessions of Trinitarians," under John v. 19, 20, 30; xiv. 28. 1 Cor. iii. 28; xi. 3; xv. 28—28.]

43. Jesus derived all his power and authority from his God and Father.—Acts x. 38: "How God *anointed* Jesus of Nazareth with the holy spirit and WITH POWER." John x. 18: "No man taketh it from me, but I lay it down of myself. I have *power** to lay it down, and I have *power** to take it again. *This command-*

* "In all the variety of places in which *ἐξουσία* is used, it uniformly means authority, or privilege, or a delegated commission, conferred by some superior."—WAKEFIELD on John x. 18. Accordingly, this word is often rendered *authority* by Doddridge, Campbell, Edgar Taylor, and others.

ment have I RECEIVED of my Father." Chap. xvii. 2: "As thou hast GIVEN him *power** over all flesh, that he should give eternal life to as many as thou hast given him." Matt. xxviii. 18: "All *power** is GIVEN unto me in heaven and in earth." Rev. ii. 26, 27: "He that overcometh, and keepeth my works unto the end, to him will I give *power** over the nations, EVEN AS I RECEIVED OF MY FATHER."

Acts x. 38 :

Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὃς ἐχρίσεν αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει·	
Jesum à Nazaret, ut unxit eum Deus Spiritu Sancto et efficacîâ	Arias Montanus.
Ut Jesum illum à Nazarethâ unxerit Deus Spiritu Sancto et potentiâ	Besa.
Jesum à Nazarethâ, ut eum Deus Sancto Spiritu ac potestate unxerit	Costaño.
Et que Dieu a oint de [son] Esprit Saint et de [sa] puissance Jésus de Nazareth	Le Clerc.
Comment Dieu a oint du Saint-Esprit et de force Jésus le Nazarien	D. Durand.
How God anointed [this Jesus] with a holy spirit and with power	Wakefield.
How God anointed Jesus of Nazareth with a holy spirit and with power; or, with a holy and powerful spirit	Simpson.
Jesus of Nazareth, how God anointed him with holy spirit and power	S. Sharpe.

[See "Concessions of Trinitarians," in loc.]

44. Everything that he possessed he received from the same gracious Being.—Matt. xi. 27: "All things are DELIVERED unto me *of my Father*." Luke i. 32: "The Lord God shall GIVE unto him the throne of his father David." John iii. 35: "The Father loveth his Son, and hath GIVEN all things into his hand." Chap. vi. 37—39: "All that the Father GIVETH me shall come to me," &c. Chap. xiii. 3: "Jesus knowing that the Father had GIVEN all things into his hands," &c. Acts ii. 33: "Therefore being by the right hand of God exalted, and having RECEIVED of the Father the promise of the holy spirit, he hath shed forth this, which ye now see and hear."—See John xvii. 2, 6—9, 11, 12, 22, 24; xviii. 9.
45. On all suitable occasions, he offered up his prayers

* See note on preceding page.

and thanksgivings to the universal Father.—See pp. 70, 71, 72.

46. He performed miracles by the power with which he was endowed by God.—Acts ii. 22 : “Ye men of Israel, hear these words : Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which GOD DID *by him*, ... as ye yourselves also know.” Matt. xii. 28 : “If I cast out devils *by the spirit of God*, then the kingdom of God is come unto you ;” comp. Luke xi. 22. John xi. 21, 22 : “Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died ; but I know, that even now, *whatsoever thou wilt ask of God*, GOD WILL GIVE [IT] THEE :” comp. 41—44. John xiv. 10 : “Believest thou not that I am in the Father, and the Father in me ? The words that I speak unto you, I speak not of myself ; but the Father that dwelleth in me, HE DOETH THE WORKS.”—See Heb. ii. 4.
47. He performed all his works to glorify the Father.—John viii. 49, 50 ; “*I honour my Father*, and ye do dishonour me. And I seek NOT MINE OWN GLORY : there is one that seeketh and judgeth.”—See chap. viii. 18 ; xiii. 31 ; xiv. 13 ; xvii. 1, 4. Rom. xv. 7.
48. In the arduous task of his ministry, he was upheld by the Father.—Isa. xlii. 1 ; “*My servant*, WHOM I UPHOLD.”—See John viii. 29.
49. And, when forsaken by all his disciples, he felt himself secure under the protection of Almighty God.—John xvi. 32 : “Ye shall be scattered every man to his own, and shall leave me alone ; and *yet I am not alone*, BECAUSE THE FATHER IS WITH ME.”
50. In the garden of Gethsemane, he was strengthened by a heavenly messenger.—Luke xxii. 43 : “And

there appeared an angel unto him from heaven, STRENGTHENING HIM."

51. In creation and dominion, whether understood of the material world, or of the moral universe as effected by the Christian religion, he was merely a subordinate agent, appointed and employed by the Deity. —Heb. i. 2: "[His] Son, whom HE HATH APPOINTED *heir of all things*; BY WHOM also *he made the worlds (or, ages).*"
52. He was appointed by God to be the Judge of the human race.—John v. 26, 27: "*The Father ... hath given him authority to execute judgment* also, because he is the Son of man."—See ver. 22. Acts x. 42; xvii. 31. Rom. ii. 16.
53. He was raised from the dead by the power of God, the Father.—See p. 51, No. 44; p. 98, No. 5.
54. And was rewarded by God for having faithfully accomplished the wise and beneficent purposes for which he was sent into the world.—Acts ii. 36: "Let all the house of Israel know assuredly, that GOD HATH MADE THAT SAME JESUS, whom ye have crucified, *both Lord and Christ.*" Phil. ii. 9—11: "WHEREFORE GOD also HATH HIGHLY EXALTED *him*, and GIVEN *him a name which is above every name*: that at the name of Jesus every knee should bow,and [that] every tongue should confess that Jesus Christ [is] *Lord*, TO THE GLORY OF GOD, THE FATHER."—See Acts vii. 55, 56. Rom. xiv. 9. Heb. ii. 9; vii. 26. See also p. 101, No. 22.

OBSERVATIONS ON THE SOURCE OF CHRIST'S WISDOM AND POWER.

"Whence hath this person this wisdom, and these mighty works?" "What manner of man is this, that even the winds and the sea obey him?"—These are questions which,

in relation to our Lord, seem to have perplexed some minds upwards of eighteen centuries ago; and they form, at the present day, one of the most interesting subjects that agitate the Christian world. The Trinitarian says, That Jesus Christ is the all-wise and omnipotent God, "the second person of the Trinity, equal to the Father;"—that "he taught in his own name, and without appealing to any authority but his own;"—that "he acted entirely by his own power, and manifested forth his own glory;"—that, "though as Mediator he received the *authority* from the Father, he possessed in himself as God the *ability* by which he was enabled to exercise the authority." The Unitarian, on the other hand, regards such language as entirely opposed to scriptural truth, and says that our Saviour did *not* represent himself as equal in power and glory to his almighty Father,—did *not* call himself the second person of the Godhead,—did *not* teach in his own name,—did *not* act by his own inherent power,—did *not* seek his own personal glory. And well may the Unitarian make these denials; for, as we have seen, the unerring Teacher expressly declared, that it was by the appointment and inspiration of Jehovah he preached the gospel; that the doctrine which he taught was not his own, but His that sent him; that he had not spoken of himself, but uttered only what had been commanded him by the Father; that he was a man who told the truth which he had heard of God. Well, indeed, may the Unitarian make these denials, and affirm that the Lord and Master of Christians derived all his knowledge and power from the Source of wisdom and inspiration; for, as has been proved, the holy being who had been entrusted by his Father, for the best and most benevolent of purposes, with a control over the laws of nature, was in the habit of addressing in prayer Almighty God, and of characterizing himself as a docile and obedient son, who receives all his instructions from his father,

and whose filial piety is so strong, so affectionate, that he does nothing, and can do nothing, but what he is permitted by his beloved parent to perform. And, while Jesus attributed to the Father who dwelt within him the wisdom and the power which were so conspicuous in his doctrine and in his miracles, he never at any time disclosed the cabalistic view of his person, that he thus spoke and acted in the lowest and most insignificant of his capacities,—namely, in his human nature,—at the very time when, according to the same system, he possessed also an infinite nature, capable, without the aid of the Father, of revealing the most important truths, and performing the most astonishing works!

May we not, therefore, without subterfuge or equivocation, say with the apostle Paul, that “THE HEAD OF CHRIST IS GOD?”

SECT. II. — PASSAGES OF SCRIPTURE PROVING CHRIST TO BE INFERIOR TO GOD, BY VARIOUS TITLES AND MODES OF EXPRESSION RELATIVE TO HIS NATURE, CHARACTER, AND MISSION.

(1) *Christ called a Man:*

1. By our Lord himself. — John viii. 40: “But now ye seek to kill me, a man^a that hath told you the truth, which I have heard of God.”
2. By the Prophet Isaiah. — Isa. liii. 3: “He is despised and rejected of men; a man of sorrows, and acquainted with grief.”
3. By John the Baptist. — John i. 30: “After me

^a *Ἀνθρωπος*, when used in any of these passages, will be distinguished by an *h*, the initial of the Latin word *homo*, a common or mortal man; *ἄνθρωπος*, by a *v*, the initial of the Latin, *vir*, a distinguished or great man.

[†] In the Septuagint, *ἄνθρωπος* *homo*; but in the Hebrew, *אִישׁ* *vir*.

cometh a man** who is preferred before me; for he was before me."

4. By the Samaritan woman — John iv. 29: "Come, see a man^a who told me all things that ever I did: is not this the Christ?"
5. By the spectators of Christ's miracles. — Matt. ix. 8: "But when the multitudes saw [it], they marvelled, and glorified God, who had given such power unto men.^a"
6. By a blind man, whose sight was restored. — John ix. 11: "A man^a that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam," &c.
7. By the Jews generally. — John vii. 46: "The officers answered, Never man spake like this man.^a" — See Matt. xi. 19.^a Luke vii. 34.^a John v. 12;^a ix. 16,^a 24;^a x. 33;^a xi. 47,^a 50;^a xviii. 14,^a 17.^a Acts v. 28.^a
8. By Pontius Pilate. — John xix. 5: "Behold the man!^a" — See chap. xviii. 29.^a Luke xxiii. 4,^a 6,^a 14.^a
9. By the Roman centurion who witnessed the crucifixion of Jesus. — Mark xv. 39: "Truly this man^a was the Son of God." — See Luke xxiii. 47.^a
10. By two of the disciples. — Luke xxiv. 19: "They said unto him, Concerning Jesus of Nazareth, who was a prophet, mighty in deed and word before God and all the people."

ανηρ προφητης

vir vates—Castalio.

vir propheta.—Arias Montanus, Pagnin, Erasmus.

homme qui est propheta.—Tremellius & Junius.

homme prophète.—Calvin's Bible, R. Stephens.

a man prophet.—Wiclif.

a man, a prophet.—

Engles.

a man who was a prophet.—Doddridge.

a human prophet, or prophetic man.—J. & Porter

a prophet.—Common Version.

* See note on preceding page.

11. By the Apostle Peter, both before and after the ascension of his Master. — Acts ii. 22: "Ye men of Israel, hear these words: Jesus of Nazareth, a man^r approved of God among you," &c. — See Matt. xxvi. 72.^a 74.^a Mark xiv. 71.^a
12. By the Apostle Paul. — Acts xvii. 30, 31: "God ... hath appointed a day, in which he will judge the world in righteousness by [that] man^r whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead." Rom. v. 15: "If, through the offence of one, many be dead; much more the grace of God, and the gift by grace, [which is] by one man,^a Jesus Christ, hath abounded unto many." 1 Cor. xv. 21: "Since by man^a [came] death, by man^a [came] also the resurrection of the dead." Chap. xv. 47: "The first man^a [is] of the earth, earthy; the second man^a [is] the Lord from heaven." Phil. ii. 7, 8: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;^a and, being found in fashion as a man,^a he humbled himself, and became obedient unto death, even the death of the cross." 1 Tim. ii. 5: "[There is] one God, and one Mediator between God and men, the man^a Christ Jesus."

Acts xvii. 31: *εἰς ἀνδρῶν*

in viro.—*Arias Montanus*,

per virum.—*Castalio*.

per eum virum.—*Beza*.

par l'homme.—*D. Durand*.

par un homme.—*R. Stephens, Futher Simon, Le Clerc*.

durch einen Mann.—*Luther*.

by [that] man.—*Common Version*.

by that illustrious man.—*Doddridge*.

by the man.—*Wynne, Carpenter, E. Taylor*.

by a man.—*Wakefield, Norton, S. Sharpe, Eds. of Imp. Ver.*

1 Cor. xv. 21: *δι' ἀνθρώπου*

per hominem *Arias Montanus, Castalio, Beza*.

par un [seul] homme *D. Durand*.

par un homme *R. Stephens, Calvin's Bible, Futher Simon, Le Clerc, Beauvoisine et L'Enfant*.

durch Einen Menschen .. *Luther*.

by man *Common Version, Improved Version, E. Taylor, S. Sharpe, &c.*

through man *Belsham*.
by a man *Wickf, Tyndal, Rheims Trans.; Wakefield*.
through a man *Macknight*.

1 Cor. xv. 47

ὁ δευτερος ανθρωπος, ὁ Κυριος εἰς ουρανου..... Common Text.
ὁ δευτερος ανθρωπος εἰς ουρανου, ουραγιος..... Different Reading.
the second man [is] the Lord from heaven *Com. Var.*
the second man, the Lord from heaven *S. Sharpe*.
the second man [will be] from heaven *Carpenter*.
the second man, from heaven, heavenly *Rheims Trans.*
the second, a man from heaven, [was] heavenly *Wakefield*.
the second man [will be] from heaven, heavenly *Belsham*.

[See "Concessions of Trinitarians," in *loc.*]

Phil. ii. 7, 8: ἐν ὁμοιωματι ανθρωπων γενομενος, καὶ σχηματι ἐρέθεις ὡς ανθρωπος·

in similitudine hominum factus, et habitu inventus ut homo.—*Arias Montanus*.
in similitudine hominum constitutus, et figurâ repertus ut homo.—*Erasmus*.
et se rendant semblable aux [autres] hommes. Ayant été trouvé en apparence comme un [autre] homme.—*Le Clerc*.
ward gleich wie ein anderer Mensch, und an Geberden als ein Mensch erfunden.—*Luther*.
being born in the likeness of men, and being in fashion as a man.—*Macknight*.
and, being made like [other] men, with the dispositions of a man.—*Wakefield*.
and having been in the likeness of men; and having been found in condition as a man.—*Coppe*.
being in the likeness of common men. And being in the condition of a common man.—*Lindsay*.
and being in the likeness of ordinary men. And being in external condition as a man.—*Carpenter*.
and becoming like [other] men. And being in condition like [another] man.—*Belsham*.
and was as men are, and being in the common condition of man.—*Norton*.
and becoming like men; and being found in condition as a man.—*S. Sharpe*.
See "Concessions of Trinitarians," in *loc.*; Newcome Cappe's "Critical Remarks," vol. i. pp. 294—298; Carpenter's "Unitarianism the Doctrine of the Gospel," third edit. pp. 207—210; and Belsham's "Exposition," in *loc.*

(2) Called a Son of Man—the Son of Man.

13. By Christ himself. — John v. 26, 27: "The Father
..... hath given him authority to execute judgment
also, because he is the Son of man."*

* "It is observed by Markland (Bowyer's 'Conjectures'), that it is not here
ὁ υἱος τοῦ ανθρωπου, the humble appellation by which our Lord commonly distinguish-
ed himself, but simply υἱος ανθρωπου, without any article,—a common Hebraism,
and still more common Syriacism, for a man, a human being. This phrase occurs in
the same sense, Dan. vii. 13, and Rev. i. 13, and ought to be so rendered; but it oc-
curs nowhere in the Gospels, except in this passage."—DR. CAMPBELL: *Translation of the Four Gospels*.

"In the oriental languages, the term *Son of Man* was used simply as equivalent
to man. Of this, as every one knows, there are many examples in the Old and New
Testament. In the Syriac version of the New Testament, this periphrasis not un-
frequently occurs where only the word ανθρωπος, man, is used in the original. In
this, which is, I conceive, the only sense of the term, it was used by Christ concern-

ὅτι υἱὸς ἀνθρώπου ἐστὶ

because he is the man.—Norton.

because he is the Son of man.—Boothroyd, and
the generality of translators.

although he is a son of man.—Lindsey.

because he is a son of man.—Campbell, Wake-
field, Simpson, T. Kenrick, Carpenter.

[See "Concessions of Trinitarians," in loc.

Matt. viii. 20: "The foxes have holes, and the birds of the air [have] nests; but the Son of man hath not where to lay [his] head."—See Matt. ix. 6; x. 23; xi. 19; xii. 32, 40; xiii. 37, 41; xvi. 13, 27, 28; xvii. 9, 12, 22; xviii. 11; xix. 28; xx. 18, 28; xxiv. 27, 30,³ 37, 39, 44; xxv. 31; xxvi. 2, 24,² 45, 64. Mark ii. 10; viii. 31, 38; ix. 9, 12, 31; x. 33, 45; xiii. 26; xiv. 21,² 41, 62. Luke v. 24; vi. 22; vii. 34; ix. 22, 26, 44, 58; xi. 30; xii. 8, 10, 40; xvii. 22, 24, 26, 30; xviii. 8, 31; xix. 10; xxi. 27, 36; xxii. 22, 48, 69; xxiv. 7. John i. 51; iii. 13, 14; vi. 27, 53, 62; viii. 38; xii. 23, 34; xiii. 31. [In the list, some would insert Matt. xii. 8. Mark ii. 28. Luke vi. 5.]

14. By the martyr Stephen. — Acts vii. 56: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

ing himself. *The Son of Man* means nothing more than *the Man*. Why he so designated himself, has not, I think, been satisfactorily explained. . . . The coming of the Messiah was a dangerous topic of discourse. He would, consequently, be designated by ambiguous titles; and such language would naturally be used as, 'When *the man* (the Son of Man) comes; *the man* will deliver us.' Hence this term, I imagine, came to signify the Messiah, but somewhat ambiguously."—Norton: *Statement of Reasons*, p. 196. Mr. Norton evidently applies his remarks to both forms of the term *Son of Man*, whether with or without the article, which occur in the Greek of the New Testament.

"To the selection of this title (*the Son of Man*), he [Jesus] was probably induced by its application to the Messiah by Daniel, not as synonymous with Messiah, but as descriptive of him who was to bear also that lofty character. The description pointed out his fitness for his office. *Son of Man* bore, in the Hebrew idiom, a certain sense of humility and tenderness; and it was necessary, according to the counsels of Heaven, and for the accomplishment of the great work of human redemption, that the Messiah should occupy a lowly condition, and sustain a meek, submissive and admirable character"—APSLAND: *Sermon on the Title, Son of Man*, pp. 15, 16. Mr. Apeland, in p. 14, opposes the opinion of Simpson ("Essays on the Language of Scripture," vol. ii. pp. 244—254), that *ὁ υἱὸς τοῦ ἀνθρώπου* means the son of the man—the particular son of a particular man—the descendant of David.

15. By the prophet Daniel, and the evangelist John. — Dan. vii. 13. "I saw in the night-visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him."— See Rev. i. 13; xiv. 14.

(3) *Called or accounted a Prophet, or the Prophet :*

16. By Jesus himself. — Luke xiii. 33: "Nevertheless, I must walk to-day, and to-morrow, and the [day] following; for it cannot be that a Prophet perish out of Jerusalem."— See Matt. xiii. 57. Mark vi. 4. Luke iv. 24. John iv. 44.
17. By the people. — Matt. xxi. 11: "And the multitude said, This is Jesus, the Prophet of Nazareth of Galilee."— See ver. 46. Mark vi. 15. Luke vii. 16. John vi. 14; vii. 40.
18. By the woman of Samaria — John iv. 19: "The woman saith unto him, Sir, I perceive that thou art a Prophet."
19. By him who was restored to sight. — John ix. 17: "They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a Prophet."
20. By some of his disciples. — Luke xxiv. 19: "And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a Prophet, mighty in deed and word before God and all the people."
21. By Moses, Peter, and Stephen. — Deut. xviii. 15: "Jehovah thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me."— See ver. 18. Acts iii. 22, 23; vii. 37.

(4) *Styled the Sent of God — a Divine Messenger :*

22. By Jesus Christ himself.—John viii. 42 : “ Neither came I of myself, but He sent me.” Chap. xvii. 18 : “ As thou hast sent me into the world, even so have I also sent them into the world.” — See Matt. x. 40 ; xv. 24. Mark ix. 37. Luke iv. 18, 43 ; ix. 48 ; x. 16. John iv. 34 ; v. 23, 24, 30, 36, 37, 38 ; vi. 29, 38, 39, 40, 44, 57 ; vii. 16, 18, 28, 29, 33 ; viii. 16, 18, 26, 29 ; ix. 4 ; x. 36 ; xi. 42 ; xii. 44, 45, 49 ; xiii. 20 ; xiv. 24 ; xv. 21 ; xvi. 5 ; xvii. 3, 8, 21, 23, 25 ; xx. 21.
23. By the Prophet Isaiah.—Isa. lxi. 1 : “ The Spirit of the Lord God [is] upon me ; because Jehovah ... hath sent me to bind up the broken-hearted, to proclaim liberty to the captives,” &c.
24. By John the Baptist. — John iii. 34 : “ He whom God hath sent speaketh the words of God ; for God giveth not the spirit by measure [unto him].”
25. By the Apostle Peter.—Acts iii. 26 : “ Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”
26. By the Apostle Paul.—Gal. iv. 4 : “ When the fulness of the time was come, God sent forth his Son,” &c. — See Rom. viii. 3.
27. By the Evangelist John. — 1 John iv. 14 : “ We have seen, and do testify, that the Father sent the Son [to be] the Saviour of the world.”—See ver. 9, 10. John iii. 17.

(5) *Christ called Son, or the Son [of God] :*

28. By Christ himself.—John vi. 40 : “ This is the will of Him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life,” &c.

—See Matt. xi. 27;³ xxviii. 19. Mark xiii. 32. Luke 22.³ John v. 19,² 20, 21, 22, 23,² 26; viii. 35, 36; xiv. 13.

29. By the Prophet David.—Ps. ii. 12: "Kiss the Son," &c.

30. Perhaps by John the Baptist.—See John iii. 35, 36.³

31. By the Apostles John and Paul, and the writer of the Epistle to the Hebrews.—See 1 John ii. 22, 23, 24; iv. 14; v. 12. 2 John 9. 1 Cor. xv. 28. Heb. i. 2, 8; iii. 6; v. 8; vii. 28.

(6) *Called the Son of God, or His Son:*

32. By the Father.—Ps. ii. 7: "Thou [art] my Son, this day have I begotten thee."—See Matt. ii. 15. Acts xiii. 33. Heb. i. 5;² v. 5.

33. By Jesus himself.—John x. 36: "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"—See Matt. xxvi. 64; xxvii. 43.—Mark xiv. 62 ("the Son of the Blessed"). Luke xxii. 70. John v. 25; ix. 35; xi. 4; xvii. 1.² Rev. ii. 18.

34. By the angel Gabriel.—See Luke i. 32 ("Son of the Highest"), 35.

35. By John the Baptist.—John i. 34: "And I saw, and bare record that this is the Son of God."

36. By the devout Jews, and the objects of Christ's miracles.—See Matt. viii. 29; xiv. 33. Mark iii. 11; v. 7. Luke iv. 41; viii. 28. John i. 49; ix. 28, comp. ver. 35—37.

37. By the Roman centurion.—See Matt. xxvii. 54. Mark xv. 39.

38. By the Apostles, and other early disciples.—See Matt. xvi. 16. Mark i. 1. John iii. 17; xi. 27; xx. 31. Acts ix. 20. Rom. i. 3, 4, 9; v. 10; viii. 29. 1 Cor. i. 9. 2 Cor. i. 19. Gal. i. 16; ii. 20; iv. 4, 6. Eph.

iv. 13. 1 Thess. i. 10. Heb. iv. 14; vi. 6; vii. 3; x. 29. 1 John i. 3, 7; iii. 8, 23; iv. 10, 15; v. 5, 9, 10, 11, 12, 13,² 20.² 2 John 3 ("the Son of the Father").

(7) *Called God's own Son, his dear Son, or the Son of his Love :*

39. By the Apostle Paul.—See Rom. viii. 3, 32. Col. i. 13.

(8) *Called God's only-begotten Son :*

40. By the beloved Disciple.—See John i. 18; iii. 16, 18. 1 John iv. 9.

(9) *Called God's beloved Son :*

41. By the Father.—Matt. iii. 17: "This is my beloved Son, in whom I am well pleased."—See chap. xvii. 5. Mark i. 11; ix. 7. Luke iii. 22; ix. 35. 2 Pet. i. 17.

(10) *Called the Servant of God :*

42. By Jehovah.—Isa. xlii. 1: "Behold my Servant, whom I uphold; mine elect, [in whom] my soul delighteth; I have put my spirit upon him," &c.—See chap. lii. 13; liii. 11. Matt. xii. 18.

43. By the Apostle Peter.—Acts iii. 13: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son (*or* Servant*) Jesus," &c. Ver. 26: "Unto you first, God having raised up his Son (Servant*) Jesus, sent him to bless you, in turning away every one of you from his iniquities."

44. By the congregated Disciples.—Acts iv. 27—30: "Against thy holy child (Servant*) Jesus, whom

* The word *vaig*, which occurs here in some of its forms, is rendered *servant* by S. Clarke, Wakefield, Cappe, Simpson, Yates, S. Sharpe, Adam Clarke, and many others. It is translated *minister* by Bengel; and *puer* by Arias Montanus, Piscator, and Castalio.—See "Concessions," under Acts iii. 13; iv. 27.

thou hast anointed, the people of Israel were gathered together. Grant that signs and wonders may be done by the name of thy holy child (Servant*) Jesus."

(11) *Christ distinguished from the Deity, by various other Titles.*

- 45. *A Minister.*—Rom. xv. 8: "Jesus Christ was a Minister of the circumcision, for the truth of God."—See Heb. viii. 2.
- 46. *A Mediator.*—Heb. viii. 6: "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant," &c.—See chap. ix. 15; xii. 24. 1 Tim. ii. 5.
- 47. *A High Priest.*—Heb. v. 10: "Called of God, a High Priest, after the order of Melchisedec."—See Heb. ii. 17; iii. 1; iv. 14, 15; v. 5; vi. 20; vii. 26; viii. 1; ix. 11; x. 21.
- 48. *The Apostle of our Profession.*—Heb. iii. 1.—See p. 133, No. 61.

(12) *Christ speaks, or is spoken of, in language intimating him to be the Representative or Vicegerent of God.*

- 49. *God is with him.*—John viii. 29: "He that sent me is with me; for I do always those things that please him."—See chap. iii. 2. Acts x. 38. *And in him.*—John x. 38; xiv. 10, 11. 2 Cor. v. 19.
- 50. *He came in the name of the Lord.*—See Matt. xxi. 9; xxiii. 39. Mark xi. 9. Luke xiii. 35; xix. 38. John v. 43; xii. 13.
- 51. *He came from and went to God.*—John xvi. 28: "I

* See note on preceding page.

came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.”
—See John iii. 2 ; vii. 29, 33 ; viii. 42 ; xiii. 3 ; xvi. 10, 16, 27, 28, 30 ; xvii. 13 ; xx. 17,

52. *He was in the form of God.*—Phil. ii. 6. *He was the image of God.*—2 Cor. iv. 4. *The image of the Invisible God.*—Col. i. 15. *And the express image of His person.*—Heb. i. 3.

- (13) *Raised up or selected by the Almighty, and qualified by him for the Offices to which he was appointed.*

53. *Brought, or Raised up.*—Acts xiii. 23 : “ Of this man’s seed hath God, according to [his] promise, raised (“brought,” Griesb.) unto Israel a Saviour, Jesus.”—See chap. iii. 22, 26 ; vii. 37. Deut. xviii. 15, 18.

54. *Chosen.*—Isa. xlii. 1 : “ Beholdmine elect, [in whom] my soul delighteth.” Matt. xii. 18 : “ Behold my servant, whom I have chosen ; my, beloved, in whom my soul is well pleased,” &c.

55. *Inspired.*—Matt. xii. 28 : “ If I cast out devils *by the spirit of God*, then the kingdom of God is come unto you.”—See p. 107, No. 30, 31.

56. *Given.*—John iii. 16 : “ God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

57. *Sanctified, or Set apart.*—John x. 36 : “ Say ye of him whom the Father hath sanctified, and sent into the world,” &c.

ἁγιασας

consecravit.—Castalio.

| hath set apart.—Boothroyd.

[So interpreted by Doddridge, Campbell, T. Kemrick, and others.]

58. *Approved*.—Acts ii. 22 ; “ Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know.”

αποδοκιμαστος

representatum.—*Cestatio*.
ostensum.—*Calvin*.
conspetus est.—*Tremellius*.
approbatum.—*Arias Montanus, Beza, Piscator*.
comprobatum.—*Schleusner, Kuinoel*.
demonstratum.—*Crellius, Limborch*.
a rendu illustre.—*Le Clerc*.
approv .—*D. Durand*.
bewiesen.—*Luther*.
marked out.—*Hammond, S. Sharpe*.

recommended, pointed out.—*Doddridge, Wynne*.
declared.—*Whitby's Commentary*.
set forth.—*Samuel Clarke*.
attested.—*Newcome, E. Taylor*.
manifested.—*Boothroyd, Eds. of Imp. Ver*.
celebrated.—*Adam Clarke*.
pointed out.—*Parkhurst, Scarlett, Carpenter, Libermore*.
proved.—*Wakefield, T. Kenrick, Hincks, Norton*.

59. *Anointed, or Made Christ*.—Acts ii. 36 : “ Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” Heb. i. 9 : “ Thou hast loved righteousness, and hated iniquity : therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows.”—See Isa. lxi. 1. Luke iv. 18. Acts iv. 26, 27 ; x. 38 ; *et al.*
60. *Ordained, or Appointed*.—Acts xvii. 31 : “ He will judge the world in righteousness by [that] man whom he hath ordained,” &c.—See p. 124, No. 12.
61. *Appointed, Constituted, or Made*.—Heb. iii. 1, 2 : “ Consider the Apostle and High Priest of our profession, Christ Jesus : who was faithful to Him that appointed him, as also Moses,” &c.

πρωτοαντις

fecit.—*Tremellius, Limborch*.
factus est.—*Cestatio*.
constituit.—*Calvin, Beza*.

constitutus est.—*Piscator*.
fuerat constitutus.—*Schleusner*.
   tabili.—*Le Clerc, D. Durand*.

SECT. III.—OBSERVATIONS ON THE EVIDENCE FOR
THE UNQUALIFIED SUBORDINATION OF JESUS
CHRIST TO ALMIGHTY GOD.

We are convinced of the almost total impossibility of producing more powerful evidence for the inferiority of any rational being, than that which has been brought together in these sections, with the view of supporting the Unitarian doctrine,—that Jesus Christ was, in all things, subordinate to the “one God, the Father.” We have shown, that this doctrine is contained in numerous portions of the Sacred Writings—that it pervades the New Testament. In the Christian Scriptures we find the Saviour invariably speaking of himself, and spoken of, as a being distinct from God ; as one who depended on the Father for everything that he possessed—for life—intelligence—inspiration—power. There do we find him, with the piety of a child of Heaven,—with the earnestness of a creature conscious of his own weakness in the presence of the Creator.—pouring forth all his supplications, and all the expressions of his gratitude, to the Almighty Parent ; and there do we find him using language clearly indicating the absolute, unrivalled Supremacy of his Father and his God. Devotedness to the will of a Superior Being was, indeed, the great principle by which he was actuated in life and at death ; and, though in possession of extraordinary wisdom, and apparently unbounded authority,—though he carried with him, wherever he went, the conviction of his bearing a high relation to the universal Father, he never once forgot that the sublime truths which he uttered, and the supereminent powers which he put into exertion, were all the gift of God.

In these Sections we have fully proved, that Jesus Christ was not self-existent or eternal ;—that he was not invisible, omnipresent, immutable, ever-blessed, or incapable of suf-

fering ;—that he was not infinitely holy ;—that he was not in possession of omniscience, underived knowledge, almighty power, or independent authority. These attributes we have shown he could not have possessed : for he had appetites, feelings, and passions, essentially dissimilar to the perfections of Deity ; he was indebted to the Father for the blessing of life, and for the resuscitation and support of his existence ; he was really visible to many thousands of people, and lived and conversed with his intimate friends and disciples ; he endured not a few of the sufferings of which our common nature is susceptible, and many more that were peculiar to his generous, benevolent spirit ; he was subject not only to the changes belonging to humanity, but to others of a nobler kind,—changes from a state of humiliation to that of glory—from a scene of toil, and pain, and death, to that of the most exalted honours, and the highest felicity. Though unstained by sin, and though meek and lowly of heart, he yet was liable to temptation—peculiarly exposed to the seductions of pride, of arrogance, and ambition. But what is deserving of particular remark, he derived from the Father all the qualifications that were requisite for acting as the Messenger or moral Representative of God,—as the spiritual Teacher and Saviour of man.

We derive not our opinion from a few obscure or figurative expressions : we have it from the direct, repeated teachings and the uniformly consistent behaviour of Jesus Christ, as well as from the unambiguous discourses and the general tenor of the writings of the apostles. Jesus said that “ he lived by the Father ;” and the piety of his soul, discoverable in all his actions, formed a living commentary on his own words, and a beautiful illustration of their truth. “ The spirit of Jehovah,” said Jesus, who borrowed the prophetic words of Isaiah—“ The spirit of Jehovah is upon me, because he hath anointed me to preach the gospel.”

And this sublime truth did Christ utter during the course of his ministry, in various forms, yet all of them strongly expressive of his entire subordination to God. "My doctrine is not mine, but His that sent me.—I do nothing of myself; but as my Father hath taught me, I speak these things.—I seek not mine own will, but the will of the Father who hath sent me." Christ not only asserted the Father to be the Source of all his wisdom : he even declared that the knowledge of particular times and seasons the Father had reserved to himself; and that the precise time of his own coming was unknown to any being—unknown to himself—known only to the Father. And as if he deemed it possible that some of his followers might consider him as possessing, or as arrogating to himself, absolute goodness or inherent power, he unhesitatingly declared that "none was good but the one God—that the Father was greater than he—that the Son could do nothing of himself."

The first disciples, many of whom exerted every nerve in the diffusion of the doctrines of the Gospel, and who made it the business of their lives "to declare the whole council of God," departed not from the truth as it was in Jesus. They spoke and wrote concerning him in the most fervent yet artless language—as a divine Messenger, who was vastly superior to all former teachers and prophets; but they never had the temerity to contradict the plain statements of their Lord and Master. They knew that "the fulness of the Deity" resided in Christ; but they also knew it was only because it "pleased the Father that in him all fulness should dwell." They were deeply grateful to Jesus for the noble sacrifice of his life which he had made to the interests of mankind; but they were thoroughly convinced, that he came into the world "not to do his own will," but to reveal the embassy of God's free grace

to the sons of men ; that it was the mighty Parent of the universe who had raised him up to be a Saviour—who had chosen him to be his most faithful Servant—who had anointed the Prophet of Nazareth with the largest effusion of his holy spirit—who had sanctified, or set apart, his best-beloved Son for the office of Messiah—and who had recommended the man Jesus, by performing miracles through him to attest the truth of his mission, and by appointing him to be the Pattern and Guide of his followers, and the Judge of the human race. They delighted to dwell on the resurrection and exaltation of their Master: but they did not neglect to mention, that he was restored to life by the power of the Omnipotent ; and that he sat on the right hand of God, in consequence of his having faithfully accomplished the task which had been assigned him by his Father. Nay, St. Paul declared God to be the Head of Christ; and expressly affirmed, that at the consummation of all things, the Son of God will resign his authority to that Being from whom he had derived it,

Can language be more plain—more explicit than this ? Does not the New Testament *teem* with proofs of this kind ? And are they not of the most satisfactory and convincing nature ? Had Jesus and the apostles preached and written with the single aim of opposing the doctrines of the Trinity and the Supreme Deity of Christ, could they have employed words more expressive of the distinguishing doctrines of Unitarianism than they did employ ? Can the most eloquent defender of Unitarianism represent the subordination of Christ to the Almighty in stronger terms than Christ himself, when he told his disciples, “ MY FATHER IS GREATER THAN I ? ”—or than the apostle Paul, when he prophesied, “ Then shall the Son also himself be SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM, THAT GOD MAY BE ALL IN ALL ? ” But we need not reiterate the proofs. Let

the inquirer peruse, without prejudice, and with all the attention demanded by the importance of the subject, the copious texts which have been quoted or referred to in this chapter, and ask himself whether it be in the least probable, that the person concerning whom, and by whom, such language has been employed, is the Almighty One—the great Spirit that pervades the universe—the eternal, unchangeable, ever-blessed Jehovah.

The Trinitarian, however, will reply, that he himself admits the inferiority of Jesus Christ, considered as a human being; but believes also, that the Saviour was God, as well as man—"God and man in two distinct natures, and one person, for ever." But, with the utmost respect, we would ask the believer in this doctrine, Who has told you this? Did Moses, or Isaiah, or any of the prophets—did Jesus Christ, or the beloved John, or the ardent Peter, or the energetic Paul, or any of the apostles, ever publish this strange doctrine? Did the primitive disciples make any profession of it? Did they ever say a single word respecting it?—No: not one. It was reserved for other teachers to promulgate the mystery, and for other disciples to believe it.

But it will be affirmed, that the doctrine of two natures in Christ—essentially dissimilar, and diametrically opposed to each other—is absolutely necessary in order to harmonize the apparently different descriptions of our Lord contained in the Sacred Writings. Surely, however, such a doctrine—which, to say the least of it, *seems* to contradict the plainest dictates of common sense—would, if true, have been stated in the volume of revelation with the utmost force and perspicuity. But Jesus was silent respecting this doctrine: so were his apostles. On reading the memoirs of the Saviour, as reported by the four evangelists, we do not find *that* contradiction, or apparent contradiction,

in his language and actions, which might naturally be expected if his person were composed of two natures so essentially different as those of humanity and divinity. The unsophisticated writers of the Gospel, in the narratives of their Master, give us an account of the labours and sufferings of *one being*—the operations of *one mind*. They represent JESUS CHRIST—not an infinitely small portion of him only—as an infant, a boy, and a man; as the Messenger, the Prophet, and the Servant of God; and as God's only-begotten or well-beloved Son;—expressions, all of which indicate his inferiority to the omnipotent Father. In fact, Jesus never led his disciples to think that he spoke sometimes in his capacity as man, and sometimes in his capacity as God. In his *highest* characters—as the Messiah, the Son of God, and the Judge of mankind—he always mentioned himself as dependent on God, and inferior to him. And shall Christians be wiser than their Lord and Master? Shall *they* discover, in his words and actions, a doctrine that is not revealed?—a doctrine, too, that would belie the candour, the divine simplicity, and the unblemished integrity of their Saviour's character?

We deny that the doctrine of a twofold nature is necessary to the proper understanding of Sacred Scripture. Far otherwise. It falsifies the sublime descriptions of the Deity which are contained in the writings of the prophets. It renders the clearest portions of the New Testament dark, ambiguous, or incomprehensible. It obscures the lustre of God's perfections, and destroys the identity of his nature. It represents the self-existent One—the eternal Jehovah—as the Creator of all life and intelligence, and himself as the production of his own power, as a weak and dependent creature, who had no existence before his birth. It exhibits Him whom the heaven of heavens cannot contain, leaving the infinitude of his glory, becoming confined for a time to the

womb of a woman, and immured "for ever"* within the body of a man. It discovers to us that Being who only hath immortality, and with whom there is no variableness or shadow of turning, "taking upon him man's nature;"† and, in that nature, becoming subject to the changes, the weaknesses, the wants, and the sufferings of mortality. It speaks of him as at the same time the infinite Spirit, who pervades by his presence thousands and tens of thousands of worlds, and as the humble-minded Prophet of Nazareth, an obscure village, belonging to a small portion of our atom globe. It tells of him as the ever-blessed Governor and Proprietor of the universe, who, as the son of man, had not a place where to lay his head,—who rested his wearied limbs by the well of Samaria, and on the mountains of Galilee,—and who, for our sakes, not unfrequently denied himself the common supports of nature. It makes Him to whom belong independence and underived power, repair to the lonely desert to offer up his petitions to Almighty God—bend in grief over the tomb of a departed friend—deplore with patriotic heart the anticipated destruction of Jerusalem—yield up his own will, and submit himself to the will of his heavenly Father—become strengthened and encouraged by an angel, who, according to the system we oppose, was a creature of his own formation—look from the cross on which his body was racked, at his disconsolate mother, with all the tenderness of filial piety—and finish his varied course of god-like compassion and human suffering, by a prayer for his enemies, and by an agonizing and a shameful death. This doctrine of two natures in one person mars also the moral beauty of the Saviour's conduct, and deadens the force of his example. It bestows on him a character totally inimical to the highest conceptions we can form of a person speak-

* See "Larger Catechism," Quest. 36; or "Shorter Catechism," Quest. 21.

† See "Confession of Faith," chap. viii. articles 2, 3, 4.

ing and acting in accordance with the principles of strict integrity. It places before us one giving utterance to many sentiments in direct contradiction to the convictions of his own mind, and which must have been calculated to bewilder and mislead, rather than to instruct, auditors entirely ignorant of his twofold nature ;—one who, conscious of possessing infinite power, underived wisdom, and absolute goodness, had not the slightest hesitation to affirm, that he could do nothing of himself—that he could grant distinctions in his kingdom only to those for whom they were prepared by his Father—that he did not know the time of a particular event—that he was not good, compared with the infinitely Holy One, though he himself did no sin—and that the doctrines which he revealed to mankind were not his own, but His who sent him.

We would ask, Can such a compound of contradictions be met with in the whole extent of universal nature? Can such a being—if we may use the word—be either the infinitely wise and blessed, the eternal, almighty, and omnipresent God ; or the meek and lowly, the upright, the prayerful, the consistent Nazarene? Is it not at variance with the dictates of common sense to conceive of the same individual person as a being both created and uncreated, finite and infinite ;—as immutable, yet subject to change ;—as impassible, yet liable to and experiencing suffering and death ;—omnipotent, and yet having limits set to his power ;—omniscient, and yet unacquainted with some subjects ;—omnipresent, and yet limited in his presence to a particular spot? Can one mind be conscious of such diametrically opposite qualities?—or can two minds, having totally different perceptions, different consciousnesses, different wills, possibly belong, at one and the same time, to one individual person? Must not these contrary attributes existing in two different minds constitute two distinct existences, beings, or

persons?—The rational and the scriptural reply to all these questions is, that the doctrine of “two whole, perfect, and distinct natures, the Godhead and the Manhood,” in the one person of Jesus Christ, is a doctrine which is not—which cannot be true. It wages war with every principle of our nature. IT IS OPPOSED TO THE WHOLE TENOR OF THE BIBLE—TO THE ANNOUNCEMENTS OF PROPHETS—TO THE TEACHINGS AND THE LIFE OF CHRIST—TO THE DISCOURSES AND THE WRITINGS OF APOSTLES. *It is undoubtedly a fiction of the human brain—the product of false philosophy—the remnant of barbarous ages.**

By many of the Scripture texts quoted in this chapter, and in the remarks now made on the popular doctrine of Christ's twofold nature, we have endeavoured to prove that he was inferior to Almighty God, and have clearly implied our belief, that, though the most perfect image of his Father's moral attributes ever displayed in this department of

* In treating of the double nature of Christ, we have purposely used strong language, and exhibited that doctrine as involving the existence of contrary and incompatible notions. The representation given may to some Trinitarians appear offensive; but we think it perfectly harmonizes with the nature of the dogma itself, and with the consequences justly deducible therefrom. It is also fully borne out by the representations of the “God-man,” as set forth in the Litany of the Church of England, and in the Hymns used by the Congregationalists and other “orthodox” Christians, some of which contain expressions of a more gross and revolting nature than we have ventured to employ. But it is not surprising, that Trinitarians should address and speak of Jesus Christ as “the Eternal who was born”—as “the child of man, in length a span, who fills both earth and heaven”—as “the Immortal who hangs his languid brow”—as “the Almighty who faints beneath his load”—as “a dying Deity”—as a “groaning, gasping God:”—we say it is not surprising, though much to be lamented, that they should use such expressions, when we consider that the principle on which rests the doctrine of two natures in the one person of Christ, seems to be that laid down by Lord Bacon (*apud* Yates's “Sequel,” p. 16) that “the more absurd and incredible any divine mystery is, the greater honour we do to God in believing it, and so much the more noble the victory of faith.”—For the awful absurdities into which the dogma against which we have been contending, drives its votaries, see pp. 74—82 of “Trinitarian Idolatry,” by Rev. FRANCIS KNOWLES, who makes a copious collection of extracts from Trinitarian hymns.

God's universe, he was himself, in nature, only a human being. This opinion, though by no means essential to a belief in the strict unity of God, and though opposed to many of the most enlightened advocates of Unitarian Christianity, we regard as most conformable to the language of the New Testament, and would further illustrate and confirm.

Without attempting to enter into any metaphysical explanation of the nature of man, or to settle the question as to whether the soul is an immaterial substance dissimilar to the body with which it is connected, or merely the principle of thought resulting from the organization of the body, it may safely be said, that, if there be any meaning in the language we use, the word *man*, so frequently spoken of Jesus in the Scriptures (see pp. 124—126), can properly be predicated only of a being who possesses the essential characteristics of humanity,—who has human sensations, feelings, emotions, and thoughts,—and who, consequently, performs human actions. We know nothing, indeed, of the operations and habits of superhuman intelligences; but it may surely be affirmed, that, if a being superior to man—particularly if the highest of created existences—were to make his abode upon our earth for upwards of thirty years, he would manifest unequivocal tokens of the vast superiority of his nature; he would stand far aloof from the petty, though to us interesting, distinctions and relations belonging to humanity and to society; and, though he were occasionally to participate in our feelings, and sympathize with our griefs, and seem to be subject to our appetites and passions, we could scarcely avoid believing that much of this concern in our interests was only apparent,—a mere accommodation to human frailty; and that the very stamina of his intellectual existence would prevent his entering into our wants and distresses with the benevolent feelings of a bro-

ther, and would confer on him, amid his real woes, sources of support which would render his example to us, however eminent and praiseworthy, altogether nugatory.

But, though believing that every unprejudiced reader of the Gospels must discern a real, living humanity pervading all the words and actions of Jesus of Nazareth, we are not greatly surprised, that, in every age of the Christian church, his disciples have been prone to exalt him above the condition of mortal men. If, with vulgar eyes, we peruse the biography of some distinguished individual, who has, by a concurrence of fortunate circumstances, or by the native vigour of his intellect, and the indomitable strength of his ambition, raised himself above myriads of his fellow-creatures;—an individual who, by a series of splendid and successful wars on the liberties of mankind, has dethroned powerful sovereigns, and subjugated mighty nations; who, as it were by one fell stroke, has cloven down the privileges and the rights of millions that could, if possessing a spark of generous freedom, have at once annihilated him;—we are apt to imagine, that a personage such as this, who has made war his plaything, and kings and people his captives or slaves, must literally be some great incarnate fiend, commissioned by the Almighty to chastise mankind for their sins; and we know him to be a man, only when we enter into his domestic privacies, or behold him sunk in misfortune—the pity, or perhaps the contempt, of those who had once regarded him with emotions of awe and astonishment. We recognize a fallen humanity in an ALEXANDER THE GREAT, who, though he conquered half the world, was unable to subdue his own passions; and in a NAPOLEON, who, after having shaken the nations with dread, and overrun the greater part of Europe, became a prisoner in a far and barren isle in the Atlantic Ocean. Or, if, on the other hand, we turn our attention to the glorious results of genius,

to the noble discoveries of philosophy, or to the mightier offices of love,—if, with MILTON, we expatiate amid the beautiful and sublime creations of his Muse,—if, with NEWTON, we tread the immeasurable fields of the universe,—if, with LOCKE, we penetrate the interesting arcana of the human mind,—or, with HOWARD, plunge into the dungeons of crime and misfortune, to soothe the sorrowful, and raise the fallen,—we imagine ourselves to be holding converse with intellects of an order superior to that of man ; and it is not without feelings of pain and disappointment that we are led to believe,—because of the faults and errors incident to humanity, and from which we learn that even these great and good men were not entirely free,—that after all they were only human beings.

Thus also when, with partial view, we contemplate the character and life and works of JESUS CHRIST, it is not in opposition to the principles of our nature to believe for a moment that he was more than a human being. When, on the shore of the Lake of Galilee, we hear him rebuke the stormy winds and furious waves, and see them obey his command, we involuntarily cry out, with the awe-struck disciples, “What manner of man is this that even the winds and the sea obey him !” When, in the streets of Jerusalem, we behold the dignity of his demeanour, and listen to his gracious and authoritative language, which gave instruction to friends, and baffled and awed enemies, we exclaim with the Roman officers, in a tone more expressive of our feelings than the words themselves, “Never man spake like this man.” Or when, in the spirit of the enthusiastic though sceptical ROUSSEAU, we compare our great Master with the wisest and best of the Grecian sages, we are led to say,—“If the life and death of Socrates are those of a philosopher, the life and death of Jesus are those of a God.”

Other causes might justly be assigned for the belief in

the superhuman nature of Jesus, so generally prevalent in the Christian world ; but we mention this one in particular, because it does not appear to have met with the attention it deserves. Like all other sources of error, it can be cured only by knowledge and reflection ; for, if we attentively peruse the records of our holy religion, we shall discover that it was not the person of our Saviour which was either superhuman or divine, which descended from heaven, and became incarnate,—but the message of mercy which he brought from God,—the *logos*, the word, the wisdom, and the power, which had originally been with God, and became incarnate in Jesus, or was imparted to him without measure ; and that, mighty and good as he was, and full as his soul was of the Divinity, Jesus himself was but an instrument of the almighty and all-beneficent Father, in performing divine works, and in communicating divine instruction.

It would appear at first sight a work of supererogation to prove, that Jesus Christ was, in nature, only a man ;* this doctrine being as clearly and satisfactorily established in the Holy Scriptures as can be any doctrine which depends on moral evidence. It would be as reasonable to ask us to demonstrate the simple humanity of Moses, of Plato, or of Channing. But, despite of the most overwhelming evidence, the force of prejudice takes such a firm hold on

* We do not call Christ “a mere man;” for, though this expression may have been used to mean what is here indicated by the phrase, “in nature, only a man,” it is liable to be understood in a very different sense, as if it implied that our Lord and Saviour should be regarded in *no other point of view* than as an ordinary man ;—a notion which, we venture to say, is repugnant to the whole genius of Christian Unitarianism, which sees in Jesus Christ not a mere human being, but the godlike Man of Nazareth, morally connected—by the purity of his character, the divinity of his works, and the excellence of his offices—in so intimate a manner with the universal Parent, as to exhibit those perfections of the Deity which are best calculated to develop the higher and better principles of our nature ; in other words, to effect a union between God and men, similar to that which subsisted between God and his well-beloved Son.

the mind, as to require every effort to destroy its enslaving power.

The proof of Christ's uncompounded humanity pervades the whole of the Gospels—is discoverable in almost every act and word of the Saviour—is interspersed in several of the books of the prophets—and is strongly developed in the discourses and letters of the apostles. Thus is Jehovah represented as saying to the Hebrew legislator,—“I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.” Such language is too plain to require any elucidation. The Nazarean prophet is here predicted, not in the character of the Almighty, or as the subordinate God and Governor of the universe, but as a brother of the human race, similar in nature to Moses himself. “He is despised and rejected of men,” said the Christian seer Isaiah, “a man of sorrows, and acquainted with grief;”—a suffering and mortal man; not a superangelic spirit; not the immortal and immutable Jehovah; not the incarnate God—a God-man. “The Father,” said Jesus, speaking of himself, “hath given him authority to execute judgment also, because he is a son of man.” “But now ye seek to kill me,” said the same holy being, “a man that hath told you the truth which I have heard of God.” How beautiful and simple is this language! and how unlike the scholastic and unscriptural terms of reputed orthodoxy! “Ye men of Israel!” exclaimed the apostle Peter, at a time when he was doubtless well acquainted with the nature of his Master's person, “hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you.”—“God,” said St. Paul, “hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained.”

"Since by a man came death, by a man came also the resurrection of the dead." "There is one God, and one mediator between God and men, the man Christ Jesus."—How natural would it have been for the great Apostle of the Gentiles, had he known Christ as a being superior in nature to man, to have stated this doctrine in language as explicit as is found in orthodox creeds and confessions of faith!

In support of the doctrine we have been combating, it has often been asserted, that the term *man*, applied to Jesus Christ, does not prove that he was not in his nature superior to humanity, because the same word is sometimes used of angels in the Sacred Scriptures. But in reply it may be observed, that, wherever our Lord is called a *man*, the connection and the circumstances of its application evidently show it to have been used in a strict and proper signification; and that it is not unfrequently the very word in the original which denotes a common or mortal man.* It is deserving of particular consideration, that Jesus is thus characterized when we should reasonably expect, that, had he been a superior being, both he and his apostles would have preferred using phraseology denoting conceptions suitable to the true nature of his person. None of the present day who believe in the Deity or superangelic nature of Christ, would, in treating of him as the Mediator between God and men, or as the Instructor, the Saviour, or the Judge of the human race, state that he was simply "a man"—"a man of sorrows"—"a man who had told the truth which he had

* We say, a common *man* (*ανθρωπος*—see p. 125.); meaning, with the apostle Paul, and Jesus himself, that as to nature and condition, he was on a level with ordinary men. As the disciples, however, not only of a poor, suffering, and crucified Nazarene, but of a heavenly Messiah, of a divine Teacher, of a spotless Pattern of moral perfection, of a Redeemer from the slavery of sin, of a risen and glorified Lord, who has gone to prepare a place for those who love him,—we fully sympathize with the apostles, in their ascriptions to him of names and titles which imply his superiority, in character and in offices, over all other messengers and prophets of the one God, the Father.

heard of God." No : the contrary is the fact. They select the most figurative scripture terms—they exhaust the most antisciptural language—to give force and energy to their ideas concerning their Master ; and not unfrequently labour to prove, that, as the great Messenger and Revealer of God's will, as the Representative and Image of the Father, and as the Redeemer and Judge of mankind, he must himself have been more than a human being.

It has sometimes been objected to the opinion which we advocate that Christ is never said in the Scriptures *not* to be God, or to be *only* a man. We acknowledge the truth of the remark, but cannot perceive its force in support of the doctrine either of the Deity or the pre-existence of our Lord. In reading the memoirs of any one who has distinguished himself by the splendour of his talents, or the grandeur of his genius, far above his fellow-creatures ; or who, by the disinterestedness of his patriotism, and the fervour of his philanthropy, has saved his country from the evils of bondage, and shed his benign influences on society in general,—we never expect the biographer seriously to tell us that his hero was only a man. And the reason is obvious ; for though admiration of superior powers of intellect, and gratitude for their employment in the service of human improvement, are justly excited in the mind of the reader,—yet there is abundant evidence to testify, that, after all, the sublimest of poets, the greatest of patriots, and the best of philanthropists, that have ever existed on this earth, shared in the affections and properties of humanity, equally with those whose minds they have enlightened, and whose condition they have improved. Nor would it be less irrational to expect, that, in the memoirs of Jesus Christ,—though, in offices and in character, immeasurably superior to the great and good of mankind,—the evangelists should gravely say, that their Lord and Master was not Almighty God, and was only a

human being. For in every page of their writings they represent him under this character. They speak of him as a descendant of David, and the son of Mary—as a helpless babe—as a child that grew and waxed strong in spirit—as a boy that increased in wisdom and stature, and in favour with God and man. They treat of him as having arrived at manhood—entering upon his ministerial labours of love—subject to the appetites and passions of human nature—liable to the claims of hunger and thirst—exhausted, but steadfast and immovable, in his exertions for the good of his brethren—feeling virtuous indignation at the hypocrisy and incredulity of his countrymen—weeping for the distresses of his friends, and relieving their wants—deploring the unhappy fate of his dear, but devoted country—permitting a beloved disciple to lean upon his bosom—manifesting the deepest concern for his bereaved mother—praying for himself, his disciples, and his enemies—mocked, and scourged, and crucified, as the vilest of malefactors. Who can peruse the record of our Lord's temptations—of his petitions and his gratitude to his Almighty Father—of his awful sufferings, his crucifixion, and his death—without feeling persuaded, that, though the chosen Servant and well-beloved Son of God, the Instructor and the Saviour of the world, he was properly and simply in his nature a human being, who participated in the same manner as all the children of Adam in flesh and blood, and who was raised up from amongst his brethren to accomplish the all-wise and benevolent purposes of the universal Father? Powerful must be the prejudices of him who can peruse the simple and affecting narratives of the Saviour's labours, particularly of his last sufferings, without seeing human nature developed in its most interesting form,—without feeling that it was properly a man, though the most excellent that ever breathed the breath of life, who uttered the following

prayers :—" O my Father ! if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou wilt." —" Father, forgive them ; for they know not what they do."—" My God ! my God ! why hast thou forsaken me ?"—" Father, into thy hands I commend my spirit."

CHAPTER III.—OF THE HOLY SPIRIT.

SECT. I.—PASSAGES OF HOLY WRIT, SHOWING THE VARIOUS SCRIPTURAL MEANINGS AND APPLICATIONS OF THE WORDS "SPIRIT, HOLY SPIRIT, SPIRIT OF GOD."

(1) רוּחַ, *πνεῦμα*, *spiritus*, 'spirit, ghost, wind,' &c.

1. *Wind, air in motion.*—Gen. viii. 1: "God made a *wind* to pass over the earth, and the waters assuaged."
—See Exod. x. 13, 19. Job i. 19. Ps. i. 4; civ. 3, 4. Dan. vii. 2. Jonah i. 4. John iii. 8.

☞ In this sense the original word occurs upwards of a hundred times.

2. *Used, metaphorically, for the severity of God's judgments.*—Isa. xi. 15: "With his mighty *wind* shall he (Jehovah) shake his hand over the river, and shall smite it in the seven streams."
3. *A supernatural wind.*—2 Kings ii. 16: "Lest the *spirit* of Jehovah hath taken him up, and cast him upon some mountain, or into some valley."—1 Kings xvii. 12. Acts viii. 39, *et al* probably.
4. *Used for vanity.*—Eccles. v. 16: "What profit hath he that hath laboured for the *wind*?"—See Job xv. 2; xvi. 3. See original.
5. *Space, or distance.*—Gen. xxxii. 16. *Enlargement.*—Esther iv. 14. *Quarters.*—1 Chron. ix. 24. See original.
6. *An exhalation or breathing, a breath.*—2 Thess. ii. 8: "Then shall that Wicked be revealed, whom the

Lord Jesus shall consume with the *spirit* of his mouth."—See Job iv. 9. Lam. iii. 56, *et al.*

7. *Respite*.—Job ix. 18: "He will not suffer me to take my *breath*."—See Exod. viii. 15. 1 Sam. xvi. 23.
8. *The vital and animal breath; the animal soul, or principle of life*.—See Gen. ii. 7: "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the *breath of life*."—See Gen. xxv. 17. Judges xv. 19. Job xii. 10. Ps. civ. 29; cxlvi. 4. Eccles. iii. 21; xii. 7. Isa. xlii. 5. Ezek. xxxvii. 5, 10. Luke viii. 55. John xix. 30. James ii. 26; and many other texts.
9. *The rational soul, the mind, the intellect, the principle of thought*.—Job xxxii. 8: "[There is] a *spirit* in man; and the inspiration of the Almighty giveth them understanding."—See Gen. xli. 8. Ezra i. 1, 5. Ps. lxxvii. 6. Prov. xxix. 11. Isa. xxvi. 9. Ezek. xx. 32. Dan. ii. 3. Luke ii. 40. Rom. viii. 16. 1 Cor. ii. 11. 1 Thess. v. 23, *et al.*
10. *Used pleonastically to denote the mind*.—Mark ii. 8: "Jesus perceived *in his spirit*" (comp. Luke v. 22). Mark viii. 12. Luke x. 21. John xi. 33; xiii. 21. Acts xix. 21. 2 Cor. ii. 13.
11. *A temper or disposition of mind, inclination*.—1 Cor. iv. 21: "Shall I come unto you with a rod, or in love, and [in] the *spirit* of meekness?"—See Numb. v. 14; xiv. 24. Deut. ii. 30. Josh. ii. 11; v. 1. Judg. ix. 23. 1 Sam. i. 15. Ps. l. 10, 17; lxxvi. 12. Prov. xiv. 29; xvi. 18, 19. Eccles. vii. 8, 9. Hos. iv. 12. Mal. ii. 15, 16. Luke ix. 55. John iv. 23, 24. Rom. i. 9; ii. 29. 2 Cor. xii. 18. Eph. iv. 3. Phil. i. 27. 2 Tim. i. 7. 1 Pet. iii. 4.

☞ In this sense the word here translated *spirit* and *courage* is very frequently used in Sacred Scripture.

12. *The predominant and essential quality of a person or thing.*—Luke i. 17 : “ He shall go before him in the *spirit* and power of Elias.” 2 Cor. iv. 13 : “ Having the same *spirit* of faith,” *et al.*
13. “ My spirit, your spirit,” &c. *Myself, yourself, &c.*—Gal. vi. 18 : “ The grace of our Lord Jesus Christ [be] with *your spirit* ” (comp. 1 Cor. xvi. 23).—See 1 Kings xxi. 5. Job x. 12 ; xv. 13 ; xxi. 4. Ps. xxxi. 5 ; cvi. 33. Luke i. 46, 47. John xi. 33 (comp. ver. 38). 1 Cor. xvi. 18. 2 Tim. iv. 22. Philem. ver. 25, *et al.*
14. *A person divinely inspired, or professing to have received divine inspiration.*—1. John iv. 1—6 : “ Believe not every *spirit*, but try the *spirits* whether they are of God ; because many false prophets are gone out into the world. Every *spirit* that confesseth that Jesus Christ is come in the flesh, is of God. Hereby know we the *spirit of truth*, and the *spirit of error*.”—See 2 Tim. iv. 1 (“ seducing spirits ;” i. e. false prophet).
15. *An incorporeal substance or being.*—Luke xxiv. 39 : “ Handle me, and see ; for a *spirit* hath not flesh and bones, as ye see me have.”—See ver. 37. Acts xxiii. 8. Job iv. 15.
16. *A demon.*—Matt. viii. 16 : “ They brought unto him many that were possessed with devils (demons) ; and he cast out the *spirits* with [his] word,” &c.—See Matt. x. 1 : xii. 43, 45, *et al.*

☞ Demons were absurdly supposed by the Jews to be the ghosts or spirits of wicked persons, who took possession of the bodies of living men, in order to torment them.—See *Josephus, Wars of the Jews*, book vii. chap. 6.

17. *An angel or divine messenger, animate or inanimate.*—Heb. i. 14 : “ Are they not all *ministering spirits*, sent forth to minister for those who shall be heirs of

salvation?" (comp. preceding verses.)—See ver. 7 and Ps. civ. 4. Zech. vi. 5, *et al.*

18. *Jesus Christ*.—Rev. ii. 7: "He that hath an ear, let him hear what the spirit saith unto the churches."—See ver. 11, 17, 29; iii. 6, 13, 22; xiv. 13: xxii. 17.

(2) "SPIRIT—HOLY SPIRIT—SPIRIT OF GOD."

19. *God himself, or the Divine Mind*.—Gen. vi. 3: "*My spirit* shall not always strive with man." Ps. cxxxix. 7—10: "Whither shall I go from *thy spirit*? or whither shall I flee from *THY PRESENCE*? If I ascend up into heaven, *THOU* [art] there," &c. (Comp. John iv. 24: "*God is a spirit*.")—See Isa. xl. 13. 1 Cor. ii. 10, 11, *et al.*
20. *The power or energy of the Deity, particularly as exerted in the works of creation and providence*.—Job xxvi. 12, 13: "He divideth the sea *WITH HIS POWER*, and *BY HIS UNDERSTANDING* he smiteth through the proud. *By his spirit* he hath garnished the heavens: *HIS HAND* hath formed the crooked serpent." Ps. xxxiii. 6—9: "BY THE WORD OF *JEHOVAH* were the heavens made, and all the host of them *by the breath* (or *spirit*) OF HIS MOUTH. HE SPAKE, and it was [done]; HE COMMANDED, and it stood fast." (Comp. Ps. viii. 3: "When I consider thy heavens, the work of *THY FINGERS*," &c.)—See Job xxxiii. 4. Ps. civ. 30, *et al.*
21. *The power, wisdom, and knowledge, which God imparted to prophets, and other eminent individuals*.—Numb. xi. 29: "Would God that all *Jehovah's people* were *PROPHETS*, [and] that *Jehovah* would *put his spirit upon them*!"—See Gen. xli. 38. Exod. xxxi. 3. Judg. iii. 10. 1 Sam. x. 6, 10. Neh. ix. 30. Isa. lxiii. 11

14. Micah iii. 8. Luke i. 41, 67; with many other texts.
22. *A revelation or oracle, a divine suggestion or impulse.*—
—2 Pet. i. 21: "Holy men of God spake [as they were] *moved by the holy spirit*."—See Ezek. xxxvii.
1. Matt. iv. 1. Acts viii. 29, et al.
23. *The instructions and blessings which the Jewish people received from the Almighty.*—Neh. ix. 20: "Thou gavest also *thy good spirit* to instruct them."—See Isa. xlv. 3. Ezek. xxxix. 29. Acts vii. 51
24. *The pretended inspiration of false prophets.*—Ezek. xiii. 3: "Woe unto the foolish prophets, that follow *their own spirit*, and have seen nothing!"—See 1 Kings xxii. 21, 22 (personified), 23. *The supposed influence of false Deities.*—Dan. iv. 8, 9, 18; v. 11.
25. *The divine operation displayed in the supernatural birth of Isaac and of Jesus.*—Luke i. 35: "The *holy spirit* shall come upon thee, and the POWER of the Highest shall overshadow thee."—See Gal. iv. 29.
26. *The inspiration of Jesus Christ; or that extraordinary wisdom and power which was conferred on him by his Almighty Father, for the performance of miracles, and for the furtherance of the great objects of the Gospel dispensation.*—John iii. 34: "He whom God hath sent speaketh the words of God; for God giveth not the *spirit by measure* [unto him]." Acts x. 38: "God anointed Jesus of Nazareth with the *holy spirit* and with POWER."—See Isa. xi. 2. Matt. xii. 18, 28 (comp. Luke xi. 20), 31, 32. Luke iv. 1, 14, 18. Acts i. 2, with parallel passages.
27. *The divine power by which the Saviour was raised from the dead.*—See Rom. i. 4. 1 Pet. iii. 18 (comp. 2 Cor. xiii. 4.)
28. *Those divine gifts and graces by which the apostles were*

enabled to speak foreign languages, work miracles, and propagate the doctrines of Christianity; and by which they were comforted amidst the afflictions to which they were subject for the sake of their Master.—

Acts i. 5—8: “John truly baptized with water; but ye shall be baptized with the *holy spirit* not many days hence. Ye shall receive POWER, after that the *holy spirit* is come upon you.” (Comp. John xx. 22: “Jesus BREATHED on them, and saith, Receive ye the *holy spirit*.” Luke xxiv. 49: “I send you the promise of my Father upon you; but tarry ye in the city, until ye be endued with POWER from on high.”) —See Matt. xix. 20. John xiv. 16—26. Acts ii. 4, 17, 18, 33. Acts iv. 8, 31. Heb. ii. 4.

☞ The instances of such applications of the terms *spirit* and *holy spirit* occur very frequently in the New Testament, particularly in the Acts of the Apostles.

29. *The spiritual meaning of Christ's language.*—John vi. 63: “It is the *spirit* that quickeneth: the flesh profiteth nothing: the words that I speak unto you are *spirit* and are life.”
30. *The Christian dispensation as contrasted with the Jewish ritual.*—Phil. iii. 3: “We are the circumcision who worship God *in the spirit*, and rejoice in Christ Jesus, and have no confidence in the flesh” (comp. ver. 4—6.)—See Rom. vii. 6; viii. 15. 2 Cor. iii. 6—8 (comp. v. 9), *et al.*
31. *The holy influence of the Gospel on the minds of men, particularly in opposition to the influence of worldly-mindedness.*—Gal. v. 16—25: “Walk in the *spirit*, and ye shall not fulfil the lust of the flesh. The fruit of the *spirit* is love, joy, peace, long-suffering,” &c.—See John iii. 5—8. Acts ix. 31. Rom. viii. 4—14. 1 Cor. ii. 12—14. Gal. iv. 6; vi. 8. 1 Pet. iv. 6, *et al.*

32. *The mind and affections as enlightened and purified by Christianity.*—2 Cor. vi. 4—6: "Approving ourselves by knowledge, by long-suffering, by kindness, by the *holy spirit*," &c.—See Rom. xiv. 17. 1 Cor. xii. 13. Phil. ii. 1. Col. i. 8. Jude 19, *et al.*
 33. *Spiritual blessings in general.*—Luke xi. 13: "If ye, then, being evil, know how to give good gifts unto your children; how much more shall [your] heavenly Father give the *holy spirit*" (Matt. vii. 11, "give GOOD THINGS") "to them that ask him?"
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SECT. II.—PASSAGES OF SCRIPTURE CONTAINING EXPRESSIONS RELATIVE TO THE SPIRIT, WHICH INDICATE, NOT A DIVINE PERSON DISTINCT FROM GOD, THE FATHER, AND EQUAL TO HIM,—BUT THE HOLY OR SUPERNATURAL INFLUENCE OF THE DEITY ON THE MINDS OF HIS SERVANTS, WITH THE ACCOMPANYING GIFTS AND POWERS.

1. The spirit of God was *in* Joseph and Joshua.—Gen. xli. 38. Numb. xxvii. 18. The holy spirit was *put within* Moses.—Isa. lxiii. 11. A new spirit was promised to be *put within* the Jewish people.—Ezek. xi. 19; xxxvi. 26, 27; xxxvii. 14.
2. The spirit of Jehovah was *upon*, *put upon*, or *came upon* the prophets, and other inspired persons.—Numb. xi. 17; xxiv. 2. Judges iii. 10; xi. 29; xiv. 6; xv. 14. 1 Sam. x. 6, 10; xi. 6; xvi. 13; xix. 20, 23. 2 Kings ii. 9. 2 Chron. xv. 1; xx. 14. Isa. lix. 21. Luke i. 35; ii. 25; iv. 18. Acts i. 8; xix. 6.
3. The spirit of Jehovah *fell on* Ezekiel.—Ezek. xi. 5.

- The holy spirit *fell on* the primitive Christians.—Acts viii. 16; x. 44; xi. 15.
4. God's holy spirit *descended, lighted, and rested, or abode on* Christ, and was *put upon* him.—Isa. xi. 2; xlii. 1; lxi. 1. Matt. iii. 16; xii. 18. Mark i. 10. Luke iii. 22; iv. 18. John i. 32, 33.
 5. With the holy spirit and with power God *anointed* Jesus of Nazareth.—Acts x. 38.
 6. The Saviour, and many individuals both under the Jewish and Christian dispensation, were *full of, or filled with*, the spirit of wisdom, the holy spirit, the spirit of God.—Exod. xxviii. 3; xxxi. 3; xxxv. 31. Deut. xxxiv. 9. Luke i. 15, 41, 67; iv. 1. Acts ii. 4; iv. 8, 31; vi. 3, 5; vii. 55; ix. 17; xi. 24; xiii. 9, 52. Eph. v. 18.
 7. To the apostles, and other primitive disciples of Christ, the holy spirit was partially *given*; but to their Lord and Master it was *given without measure*.—Luke xi. 13. John iii. 34. Acts v. 32; viii. 18; xi. 17; xv. 8. Rom. v. 5. 2 Cor. i. 22; v. 5. 1 Thess. iv. 8. 1 John iii. 24; iv. 13. Also, Acts ii. 38; x. 45; xi. 16, 17. Heb. ii. 4; vi. 4.
 8. Conformably to the expression just mentioned, the apostles and other primitive Christians *received* the holy spirit.—John vii. 39; xx. 22. Acts ii. 38; viii. 15, 17, 19; x. 47; xix. 2. 1 Cor. ii. 12. 2 Cor. xi. 4. Gal. iii. 2, 14.
 9. With the same spirit they were *baptized*.—Matt. iii. 11. Mark i. 8. Luke iii. 16. John i. 33. Acts i. 5; xi. 16.
 10. The apostles were *supplied* with the spirit of Christ, Phil. i. 19; and were *partakers* of it, Heb. vi. 4.
 11. The holy spirit, or spirit of God, was *poured out or shed forth* both on Jews and Gentiles.—Isa. xxxii. 15;

xliv. 3. Ezek. xxxix. 29. Joel ii. 28. Acts ii. 17, 18, 33; x. 45. Titus iii. 5, 6.

12. Believers were *sealed* with the holy spirit of promise.—Eph. i. 13.

SECT. III.—PASSAGES OF SCRIPTURE IN WHICH, BY PROSOPOPEIA, THE SPIRIT, HOLY SPIRIT, OR SPIRIT OF GOD IS SPOKEN OF AS POSSESSING PERSONAL PROPERTIES AND PERFORMING PERSONAL ACTIONS.

1. Matt. x. 20 : It is not ye that speak, but the spirit of your Father which *speaketh* in you.—See Par. Pas.; and comp. Luke xxi. 14, 15.
2. Acts i. 16 : This scripture must needs have been fulfilled, which the holy spirit, by the mouth of David, *spoke* before, &c.—See chap. xxviii. 25. Heb. iii. 7; ix. 8; x. 15. 2 Sam. xxiii. 2. Luke ii. 26.
3. Acts viii. 29 : The spirit *said* unto Philip, Go, &c.—See chap. x. 19; xiii. 2; xx. 23; xxi. 11. 1 Tim. iv. 1. Ezek. ii. 2; iii. 24; xi. 5.
4. Acts xiii. 4 : They, being *sent forth* by the holy spirit, departed.
5. Acts xv. 28 : It *seemed good* to the holy spirit, and to us, &c.
6. Acts xx. 28 : Over which the holy spirit *hath made* you overseers.
7. Acts xvi. 6 : They were *forbidden* of the holy spirit to preach the word in Asia.—See ver. 7; chap. xi. 12. 1 Cor. xii. 11.

☞ The preceding passages may justly be considered as referring either to God himself, or to the divine impulse by which his servants were actuated. Those which follow, if they prove the personality of the

holy spirit, prove also in the strongest manner, that the being mentioned therein is *inferior to God, the Father, and to his Son Jesus Christ.*

8. John xiv. 16—26 : I will pray the Father, and he shall GIVE you another Comforter, that he may abide with you for ever, [even] the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you. These things have I spoken unto you, being [yet] present with you. But the Comforter, the holy spirit, whom the Father will send in my name, he shall *teach* you all things, and *bring all things to your remembrance*, whatsoever I have said unto you.
9. John xv. 26 : When the Comforter is come, *whom I WILL SEND* unto you FROM THE FATHER, [even] the spirit of truth which PROCEEDETH FROM THE FATHER, *he shall testify* of me.—See 1 Pet. i. 12.
10. John xvi. 7—15 : If I go not away, the Comforter will not come unto you ; but if I depart, I WILL SEND HIM unto you. And when *he* is come, he will reprove the world of sin, and of righteousness, and of judgment. I have yet many things to say unto you ; but ye cannot bear them now. Howbeit, when *he*, the spirit of truth, is come, he will *guide* you into all truth ; for he shall not *speak* OF HIMSELF ; but WHATSOEVER he SHALL HEAR, [that] shall he *speak* ; and he will *show* you things to come. *He* shall *glorify* me ; for he shall RECEIVE of mine, and shall *show* [it] unto you, &c.
11. Acts v. 32 : We are his *witnesses* of these things ; and [so is] also the *holy spirit*, whom (which) God hath GIVEN to them that obey him.
12. Rom. viii. 26, 27 : The spirit *helpeth* our infirmities ; for we know not what we should pray for as we

ought; but the spirit itself MAKETH INTERCESSION for us with GROANINGS which cannot be uttered.

SECT. IV.—OBSERVATIONS ON THE EVIDENCE FOR THE IMPERSONALITY OF THE HOLY SPIRIT, OR SPIRIT OF GOD, CONSIDERED AS DISTINCT FROM GOD, THE FATHER.

From a careful review of the texts in the preceding lists, the various meanings of the original word translated *ghost*, *spirit*, &c., may be reduced to three classes, agreeably to its three prominent significations in the sacred Volume: I. *Wind, exhalation, or breath.*—II. *Life, or the vital principle of animals; mind, or, intelligence; person or being.*—III. *Power, energy, operation, influence, gifts or qualities.*

I. The primary import of the word *spirit* is well known to every scholar. The Hebrew noun thus rendered is derived from a verb signifying *to smell or breathe out an odour*; the Greek and the Latin, respectively, from a verb denoting *to blow or breathe*; and even the old English term, *ghost*, from a Saxon verb signifying *to move or rush*—the word *gust* (of wind) being evidently a derivative. Hence, *spirit* is frequently used in Holy Writ to denote the *breath* of men and animals.

II. As the bodily functions in man derive animation and vigour from the vital breath, the mind or intellect was supposed by the ancients to be subject to a similar influence; and accordingly the same word was applied equally to what was called the animal soul, or principle of life; and to the rational soul, namely, the mind or understanding: as in Gen. ii. 7, “God formed man of the dust of the ground,

and breathed into his nostrils *the breath*, or *spirit*, of life ; and man became *a living soul*”—phrases used evidently not of the intellect, but of the principle of animation ; and in Job xxxii. 8 : “ There is a *spirit* in man, and the inspiration of the Almighty hath given them *understanding* ;” where, according to a parallelism abounding in Hebrew poetry, *understanding* in the latter clause of the sentence is synonymous with *spirit* in the former.

From the gross conceptions entertained of the great Author of nature, particularly in the earlier ages of the world, God was represented as a person like man, composed of soul and body, actuated by human feelings and passions, and in possession of bodily organs—of hands, ears, eyes, mouth, and *spirit* or *breath* ; expressions which, from the imperfection of language, were used by those who possessed the loftiest and most correct conceptions of the Divinity ; and which, in condescension to human weakness, were employed by that Being himself who is “ without parts or passions,” and whose presence pervades the immensity of space. Thus is it declared in Scripture, that “ the *spirit of God* hath made man, and the *breath of the Almighty* hath given him life ;” that “ by the *word of Jehovah* were the heavens made, and all the host of them by the *breath*, or *spirit*, of *his mouth* ;” and that the Lord Jesus Christ performed miracles by the *finger* or *spirit* of God. But from these and other passages of Scripture, it is evident that the *hand* or *finger of God* is a phrase used to denote his creative, providential, or miraculous energy ; and we fear not to assert, that any one who dispassionately peruses the sublime language referred to, will have no hesitation in acknowledging, that the *spirit* or *breath* of the Almighty is a phrase of similar import, being significant of that omnipotent fiat by which he called the universe into existence, and conducts its mighty operations. Should any one, how-

ever, persist in inferring from such passages, that the *spirit* or *breath* of God is a person distinct from God himself and equal to him, we are at a loss to conceive how he can avoid inferring also the not more absurd doctrine of the distinct personality and the deity of the *hands* or *fingers*, and the *word* or *command*, of Jehovah.

The word *spirit* being thus employed to denote the mind or rational principle, or the distinguishing attributes of the intellect—namely, wisdom and power, is it not wonderful that the same expression should be used by the Sacred Writers in reference to the *affections*, the *temper*, the *disposition*, or the predominant quality of anything, as in 2 Tim. i. 7: “God hath not given us the *spirit of fear*; but of power, and of love, and of a sound mind.” By a natural and easy metonymy *spirit* is also applied to any being in possession of moral feelings and intellectual faculties; as, Luke i. 46, 47: “*My soul* doth magnify the Lord, and *my spirit* hath rejoiced in God my Saviour;” in other words, “*I have magnified the Lord, and have rejoiced in God my Saviour.*” 1 Cor. ii. 11: “What man knoweth the things of a man, save the *spirit of the man* which is in him? Even so, the things of God knoweth no one, but the *spirit of God.*” This passage clearly proves, that the apostle Paul considered the *spirit of man* and the *spirit of God* as bearing some analogy to each other; and that he used these phrases to signify, not persons *distinct* from man and God, and co-equal to them respectively, but the mind, understanding, or person of man himself, and of God himself.

III. In accordance with another supposed analogy, the holy operation or influence of the Deity on the human mind was conceived to be similar to that of air on the human body, and was therefore expressed by the same word. This remark may be illustrated by a reference to John xx. 21, 22: Jesus *breathed on* the disciples, and said

unto them, "Receive ye the *holy spirit*;" language evincing that the spirit which Jesus was empowered to confer on the apostles was the influence or gift of God. This signification of the word *spirit* agrees best with its original meaning, and is the most common in the Sacred Writings. God imparted to the prophets, and other eminent men, not a Divine Being, or an eternal and omnipresent Person distinct from the Father, but a portion of his own intelligence and power,—a share of that holy influence which he has infused throughout universal nature, but which he more plentifully bestowed on his messengers for promoting his gracious designs towards the human race. And the same holy influence the Almighty shed on his Son and Servant Jesus Christ, when he sent him into the world to redeem mankind from their iniquities. But, as this was an object of the noblest and most beneficent nature, it was necessary that the agent should be supplied with the fullest inspiration to effect it; and accordingly the Father bestowed on him "the spirit without measure"—"the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of Jehovah."—"God *anointed* Jesus of Nazareth," not with the third person of the Trinity, "but with the holy spirit and with power"—with that spirit and power by which, as the Messiah, he cast out demons, and preached the Gospel to the poor. Nor were the apostles ever said to be *filled* or *supplied* with God the Holy Ghost, but with the spirit of their Master and of their heavenly Father—with that *wisdom* and *power* which was promised by Jesus from the Father, and which was to act as an enlightener of their minds, and as a comforter in their perils and distresses, when their Lord would be personally removed from them.

If the inquirer will take the pains to examine the texts contained in the preceding lists, he will find that in not one

of them is the holy spirit ever spoken of as a self-existent, almighty, or omnipresent person, *distinct* from the God and Father of Jesus Christ. Let us select any of these texts, and supply the place of the word *spirit* by the phrase *God the Holy Ghost, third person of the Trinity*, and we turn divine revelation into a mass of confusion and absurdity; but, on the other hand, let us conceive the term *spirit* to signify the one Infinite Being, or his power, inspiration, or influence, or the operation of the Gospel on the heart and life, or the Gospel itself,—according to the scope and import of the context,—and we at once recognize the propriety, the beauty, and the truth of the sentiments. Suppose, for instance, that, by these modes of interpreting Scripture, we try Psalm cxliii. 10, “Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness;” that is, on Trinitarian principles, “Thou, O Father, first person of the holy Trinity! art my God: good is thy Spirit, the third divine person, who is equal to thee in all things;” or, “Ye three persons of the blessed Trinity are my God: your Spirit, the Holy Ghost, is good:”—or else, by adopting the principles of Unitarianism, “Thou, the one Jehovah, art my God; for thou art good:” or, “thy holy influence or blessed assistance is good.” The former explanations are irrational, unscriptural, and, we fear, almost blasphemous: the latter are simple, logical, and agreeable alike to the connection and to the whole tenor of the Bible. Let us try another passage, Matt. xii. 28, “If I cast out demons by the *spirit of God*, then the kingdom of God is come unto you;” and the orthodox exposition will be found directly opposed to the phrase *finger* or power of God occurring in the parallel text, Luke xi. 20, and to Christ’s own explicit language, that it was *the Father* who dwelt in him that did the works. Again, when Jesus says, Luke xi. 13, “If ye, being evil, know how to

give good gifts unto your children, how much more shall your heavenly Father give the *holy spirit* to them that ask him?" it would be most absurd to suppose that one almighty or omnipresent person or being would bestow another, possessing the same attributes, to the worshippers of the "one God, the Father." How far preferable is the explanation afforded by the parallel passage, Matt. vii. 11, that the *holy spirit* here means *good gifts*! And when it is said of the apostles and others, that they were *filled*, *supplied* and *baptized with* the holy spirit, and that the holy spirit was *given* to them, and *poured out* on them,—how much more natural to interpret such language in accordance with the promise of our Saviour, that they should be ENDUED WITH POWER FROM ON HIGH! *Power* may be communicated—an *influence* may be shed—*qualities* and *gifts* may be imparted or received; but it is impossible that a Divine Being could have been poured out on the apostles, or that they could have been filled, or baptized, or sealed with him. Such, however, and various other expressions implying *impersonality*, are the pervading language respecting the holy spirit, or spirit of God;—phrases which, though sometimes representing God, even the Father, more frequently denote divine inspiration or influence.

That the spirit of God should be spoken of as a person, by a figure of speech termed *prosopopeia*, need not be wondered at, since all are aware that, in both the Old and New Testament, things and qualities are not unfrequently mentioned as possessing personal properties and performing personal actions. Thus, the sea and the mountains are represented as having eyes; the heavens and the earth, as having ears. A song, a stone, and an altar, water and blood, the rust of gold and silver, &c., are spoken of as witnesses. The sword and the arm of Jehovah are addressed as individuals capable of being roused from sleep. The

ear, the eye, and the foot,—days and years,—the law, righteousness, and the blood of sprinkling, are exhibited as speakers; and destruction and death, as saying that they had heard with their ears. In the language of Holy Writ, the sun rejoiceth, and knoweth his going down; the deep lifts up his hands, and utters his voice; the mountains skip like rams, the little hills as lambs; wisdom and understanding cry aloud, and put forth their voice; the heart and the flesh of the prophet cry out for the living God. The Scripture is a seer and a preacher; the word of Jesus is a judge; Nature, the heavens, the earth, are teachers; God's testimonies, counsellors; his rod and staff, comforters; the light and the truth, and the commandments of God, leaders or guides. Sin is described as a master, and death as a king and an enemy. Flesh and the wind are treated of as having a will. Fear and anger, mercy, light and truth, the word and commandments of God, are exhibited as messengers. And charity is represented as in possession of all the graces and virtues of the Christian character.

From these observations it may be seen how agreeable it was to the practice of the prophets, and other writers or speakers, to treat of things and qualities as if they thought, and felt, and acted, like intelligent beings. It was therefore quite suitable to the genius of Scripture language to *personify* the energy and influence of God, and the supernatural powers and gifts which were imparted to Christ and the apostles. Yet Dr. WARDLAW asserts, "that while, with regard to the Holy Spirit, the ordinary current phraseology of the Scriptures is framed on the supposition of his personality,—this is not the case respecting anything else which, although occasionally personified, is not a person."* But here we are at issue with the learned Doctor; for, as re-

* "Discourses on the Socinian Controversy," fourth edition. p. 339 : Disc. x.

gards the holy spirit, the tenor of Scripture language is favourable to an opinion directly the reverse ; and, for an irrefragable proof of this statement, we would appeal to the lists of passages introduced into the preceding sections.

Let it, however, be conceded, as an indisputable fact, that the "phraseology of the Scriptures is framed on the supposition of the personality of the Spirit," and, further, that there are texts which prove this person to be Almighty God,—it would not follow, that he was the third hypostasis in the Godhead. This is the point which it is the peculiar province of a Trinitarian, in opposing the doctrine of God's strict unity, to prove ; and this is the very point at which he stops. He will accumulate text upon text, and argument on argument, to demonstrate that the holy spirit is a person ;—but this labour is of no avail ; for it is evident to the most unreflecting mind, that personality does not necessarily imply Divinity of nature. After this matter has been accomplished, he will cite a number of texts, more or less conclusive, to prove that the spirit of God is God. And yet his labour is of no avail. For who denies this ? What Unitarian does not fully acknowledge, that God is a spirit ; and that only as a spirit can he be discerned by that spirit—that portion of his own intelligence—which he has imparted to his rational offspring ? The Unitarian argues, that the spirit of God, or the holy spirit, is generally spoken of in the Scriptures in an impersonal sense, just because his reverence for the Scriptures induces him to try to ascertain the true meaning intended by the writers and speakers who use this phraseology. But his Unitarianism could not be in the slightest degree affected by the contrary supposition, that the Bible abounded with the most conclusive proofs for the personality and Divinity of the Spirit ; so long as the texts appealed to did not represent him as a person different from the Father, of the same nature, and equal to him in

power and glory. We say, "of the *same nature* and *equal* in power and glory;" because, though it were clearly shown that the Spirit is a real existence, distinct from the God and Father of our Lord Jesus Christ, it would not by any means follow that he was either a second or a third person in the Godhead. Amid the multifarious senses in which the word *spirit* is used in the Bible, there could be no *à priori* difficulty in conceiving, that the term not only sometimes signifies God's influence on the human mind, and even God himself, but also a being inferior to him, yet superior to men and angels. Suppose, then, for a moment, that our Lord, in his discourse to his apostles, respecting the advent of the holy spirit, meant to speak *literally* of an intelligent agent, we should find the hypothesis just referred to far more suitable to the language employed, than the commonly entertained opinion, that Jesus spoke of God the Holy Ghost, the third person of the Trinity. But we have no difficulty in understanding him to use a mode of expression, according to which, in Scripture, as in other books, things are often personified. We have no difficulty in explaining the teachings and monitions of the comforter, promised by Jesus to the apostles, as significant merely of the additional aids and influences which they would receive after the resurrection of their Master,—of the fact, that the divine power would enlighten their minds as to the spiritual import of the Saviour's discourses, which they had heard while he was with them in the flesh, and would comfort and sustain their hearts amid the difficulties and perils to which they would be subject in the preaching of the Gospel. If this holy spirit had been an intelligent agent, distinct from the Father of lights, from whom cometh every good and perfect gift, would we not find stated in the Acts of the Apostles some instances of his personal appearance—of a miraculous agency distinct from that which was im-

parted by God and Christ? But no mention is made, either in that book or in any other portion of the New Testament, of any such appearance, or any such agency. Would it not, too, have been almost the universal practice of Jesus and the apostles to treat of this spirit in connection with personal pronouns in the masculine gender? But this have they very seldom done; so seldom as, we think, to be incompatible with the Trinitarian dogma, and yet not so often as to be unsuited to the genius of oriental speech and scripture phraseology. And if it be replied, that they commonly used pronouns in the neuter gender, in consequence of the word *spirit* itself being neuter in the Greek,—why, we would ask, in a tone not of captiousness, but of truthful inquiry, did they not generally employ a masculine noun; if they believed the spirit to be a real, substantial person, distinct from that being, the Father, whom Jesus pronounced to be a spirit? Simply, we conceive, because neither Jesus nor his apostles ever thought of representing the holy spirit, or spirit of God, as a separate person in the Godhead; and also because, even when, in using the expression, they made a personal reference to their almighty Benefactor, they regarded him not so much what he was in himself, as in his merciful relations towards the minds and hearts of his creatures; the term *spirit* denoting, in its primary sense, rather an influence or quality, than a person or being. From these considerations, as well as from various expressions used in the Bible respecting the holy spirit, which could not have been with any propriety applied to a personal agent,—we conclude that, except where it is metaphorically used to represent the God and Father of Jesus Christ, the general signification of the phrase relates to the power or influence of the Deity,—the gifts and blessings, natural or supernatural, which he has imparted to men.*

* I have great pleasure here in referring the reader to a Lecture, delivered by the

Some eminent writers, however, have been of opinion, that, when the holy spirit is spoken of *as a person distinct from God and Christ*, such language implies at once personality and inferiority; and this opinion is, of course, held in perfect consistency with the Unitarian belief, that there is but "one God, the Father." The passages on which this opinion is founded, can, as we have shown, be easily interpreted concerning the gifts and powers which were imparted to the apostles; but, if it be granted that the holy spirit is therein represented as a real person *distinct from the Father*, it will follow that he is a subordinate being, who derives all his qualifications from Jesus Christ, and from the God and Father of all. Thus is he said to have "*proceeded* from the Father;" language implying distinct agency, if not dependent and derived existence. He was "*given* by God to them that obey him;" but a gift cannot, without the utmost absurdity, be supposed to be the very being who bestows it. He was "*sent*" by Christ "from the Father;" but the Messenger of Christ cannot with truth be considered either as God, or as equal to him. He spoke "*not of himself*," for he was altogether guided by the instructions which he had "*heard and received*." He is said to "*make intercession* for the saints with groanings which cannot be uttered;" and, as a prayerful being is dependent on him whom he addresses, it is clear that he cannot be in possession of omnipotent power. Such, we think, would be the legitimate results of interpreting personally and literally some of those passages which are adduced to prove the existence of a third divine person, in the essence of the Godhead.

Rev. J. H. THOM, entitled "The Comforter;" the ninth of a series by three dissenting ministers of Liverpool, in answer to a course of lectures by thirteen clergymen of the Church of England. The discourse referred to is beautiful in its spirit, eloquent in its tone, argumentative and practical in its matter. We have some difficulty in conceiving how, after perusing it, any unprejudiced mind could defend the doctrine of the Deity of the Holy Spirit, as a personal agent, distinct from the God and Father of our Lord Jesus Christ.

Had Moses or the prophets, Christ or the apostles, believed that the holy spirit was a person distinct from the almighty Creator and Father of all, and equal to him in every perfection,—some direct testimonies in favour of such a momentous doctrine would surely be discovered in the Bible ; but on no occasion is it recorded, that either the Redeemer of the world, or any of the prophets, evangelists, or apostles, distinctly and clearly taught that the holy spirit is the third person of a Trinity in Unity. No : nor in the whole compass of the Sacred Volume is there any mention of even a single prayer or petition having been presented to this God the Holy Ghost. Moses, the Hebrew legislator, sang his song of praise to that Being whom he and the Saviour styled the “one Jehovah ;”—David, the sweet singer of Israel, was wont to pay his thanksgivings to Him who said to the Messiah, “Thou art my Son, this day have I begotten thee ;”—Isaiah, the sublime poet and prophet of Christianity, denounced the idolatry of such as would set up rivals to the High and Lofty One, who “anointed” his Servant Jesus to preach “good tidings,” by “putting his spirit upon him ;”—Christ himself prayed to Him who was at once the God of the Jews and the universal Father ;—and the primitive disciples ventured not to act in opposition to the practice of the prophets, and the example of their Master, by paying supreme adoration to any spirit, but that ONE whom Jesus termed his Father and his God, and whom he requested his followers to “worship in spirit and in truth.”

So far from recognizing any other divine person called God the Holy Ghost, the Saviour *expressly* restricted true Deity to the Father : “This is life eternal, that they might know THEE THE ONLY TRUE GOD, and Jesus Christ whom thou hast sent.” So far from believing such a person to have been in possession of unbounded knowledge, he unsolicitedly declared that “NO ONE knew the day and hour of

the coming of the Son, **BUT THE FATHER.**" And during the whole course of his ministry,—whether we refer to his conversations, his discourses, his prayers, his miracles, or his sufferings,—he attributed all his powers and qualifications, not to God the Holy Ghost, a third divine hypostasis, but to God, even the Father. The apostle Paul also, whose epistles abound with phraseology relating to the spirit, more than any other writer of the New Testament, distinctly and emphatically asserted, that there is "**NONE OTHER GOD BUT ONE**—that to us (Christians) there is but **ONE GOD, THE FATHER.**"

1. The first part of the document is a list of names and dates.

SUMMARY

OF

SCRIPTURE EVIDENCE FOR UNITARIANISM.

If the doctrines of the Trinity, and of the Supreme Deity of Christ, and another person different from the Father, called God the Holy Ghost, were leading and essential principles in religion, it would surely be reasonable to expect, that in a revelation from the Almighty Parent,—the professed object of which is to show the human race the path to everlasting felicity,—these doctrines would be expressed in perspicuous and intelligible language. Trinitarians have framed Catechisms, and Creeds, and Confessions of Faith, which explicitly and boldly assert the peculiar tenets of reputed orthodoxy. But these tenets, far from being thus laid down in Scripture, are, in point of fact, at total variance with the doctrines of all the inspired teachers; while, on the other hand, the principles of Unitarianism are not only necessarily implied almost in every page of the Sacred Volume, but are in many places expressed with the utmost simplicity, force, and clearness. To corroborate these brief remarks, and at the same time to serve as a kind of Index to this work, the following summary and comparative table is drawn up.

I.—OF GOD.

SUMMARY OF EVIDENCE FOR UNITARIANISM.

1. The strict, undivided unity of God is clearly expressed in various portions of the Bible. About twenty-four times he is styled **ONE**, or the **ONLY GOD**; exclusively of the epithets **HOLY ONE**, **MIGHTY ONE**, &c., which occur nearly fifty times. (See pp. 11—25.)

DEFICIENCY OF EVIDENCE FOR TRINITARIANISM.

1. In no one passage of the Old or the New Testament is the doctrine of Three Persons in one God explicitly revealed; nowhere is it said that Deity consists of God the Father, God the Son, and God the Holy Ghost. (See pp. 14—17; 68; 69; 91—95.)

SUMMARY OF EVIDENCE FOR UNITARIANISM.

2. From the whole tenor of the Old Testament Scriptures, it is evident, that the design of the Divine Being, in separating the Hebrews from all other nations, was, that they should preserve the knowledge of his nature and character, as the eternal, omnipotent, all-holy God, consisting of only one supreme intelligent Mind. (See pp. 26—30)

3. Sacred Scripture contains several thousand passages, in which personal pronouns in the singular number are applied by the only living and true God to himself, or are applied to him by the prophets and others. (See pp. 31—33.)

Q. The Rev. GEORGE HARRIS, in his eloquent Discourse on Christian Worship, says there are upwards of eleven thousand such texts.

4. There are upwards of seventy portions of the Bible—some of them of considerable length—in which One Divine Person or Being is characterised as the sole agent in the creation of the universe. (See pp. 34—42.)

5. The Supreme Being—the One only true God—is in the New Testament called the God of Jesus Christ, about twenty times; the Father of Jesus Christ, at least sixty-eight times; and the Father, or our Father, a hundred and eighty-six times. (See pp. 65—69.)

DEFICIENCY OF EVIDENCE FOR TRINITARIANISM.

2. There is no reason whatever for thinking, that the Jews believed Jehovah to consist of more than one person or intelligent agent; and it does not appear, that the Messiah or his apostles ever charged their countrymen with being ignorant of the true object of worship. (See pp. 11—42: 78, 79, with the Gospels, and the Acts of the Apostles.)

3. Except four passages of the Old Testament, in which the Almighty One is represented, according to the style of authority or majesty, as speaking in the plural number, God is never exhibited as having used any other than singular pronouns; and there cannot be found any instance in which he is addressed in the plural number. (See Gen. i. 26; iii. 22; xi. 6, 7; Isa. vi. 8.)

4. The Sacred Writings do not contain any mention of three Divine Persons—co-equal, co-eternal, and co-essential—as the Creators of the heavens, and the earth, and the seas.

5. Neither Moses, nor Isaiah, nor Christ, nor any patriarch, prophet, apostle, or evangelist, ever designated the Almighty by the phrases, *Trinity; the holy, ever-blessed, co-eternal Threes; Three in One; Triune God; God-man; God the Son; God the Holy Ghost.* (See pp. 68, 69; 91—95.)

II.—OF JESUS CHRIST.

6. Nearly eighty titles, epithets, &c., in one hundred and forty passages of the Christian Scriptures, are appropriated to One Person or Being, the Father; as, *Lord of heaven and earth, the Only Sovereign, the Almighty, the Living God, the Only Wise God, the Only True God, &c.* (See pp. 42—46.)

6. In the New Testament there is a considerable number of titles, epithets, and attributes, applied or ascribed to the Supreme Being, which cannot be clearly shown to have been used in any passage, respecting our Lord and Saviour Jesus Christ.

SUMMARY OF EVIDENCE FOR UNITARIANISM.

7. It has been estimated, that the word *Jehovah* occurs in the Bible six thousand eight hundred and seventy-two times, being used of only One Divine Intelligence. (See Harris on "Christian Worship.")

8. The word *God* is, in the New Testament, applied absolutely, upwards of thirteen hundred times, to a Being distinct from Jesus Christ; namely to the universal Father. (See p. 59.)

9. Jesus is represented as having applied the term *God* to the Father about forty times; and he seems never to have used it in relation to any other person or being, except once, when he applied the term to those "unto whom the word of God came." (See pp. 47—49, 64.)

10. The inferiority of Christ's nature is clearly shown by the names and characteristics applied to him in the Bible. Thus he is called a Man forty times; the Son of Man upwards of eighty times; a Prophet, or the Prophet, nineteen times; the Sent of God, fifty-six times; and the Son of God, with kindred appellations, about one hundred and twenty times; not including the term Child or Servant of God, which occurs eight times, with a few others. (See pp. 122—130.)

11. Jesus characterized himself as living by the Father; he foretold his agonizing death; he refused the title of *Good Master*; he unreservedly acknowledged his ignorance of the precise time of his own coming; he declared that his Father had taught him, and that his doctrine was not his own, but His who sent him; he repeatedly asserted that he could do nothing of himself; and he informed some of his ambitious disciples, that he could grant seats in his kingdom only to those for whom they

DEFICIENCY OF EVIDENCE FOR TRINITARIANISM.

7. There is not one clear instance in which *Jehovah*, the hallowed name of the self-existent Deity, is applied in Holy Writ to Jesus of Nazareth.

8. It is highly probable that there are not more than four instances of the application of the term *God* to Christ, in the whole compass of the Sacred Volume. (See pp. 60—65.)

9. In no one instance did the Lord Jesus ever assume a higher title than that of *the Son of God*, though he might, with greater propriety than any other divine Messenger, have taken the Jewish appellation of *God*, or a *God*. (See John x. 34—36.)

10. The titles and appellations by which Jesus generally distinguished himself, or was distinguished by his primitive disciples and others, do not indicate a truly divine nature—do not involve ideas of absolute perfection—do not imply, that he who was *made Lord and Christ* by God, the Father, and *exalted to be a Prince and a Saviour*, was himself the almighty Being who made, constituted, anointed, inspired, sanctified, or set apart, and exalted him. (See pp. 122—133.)

11. On no occasion did our Lord claim any of the incommunicable attributes of Deity, such as self-existence or eternity, invisibility, incapability of suffering, or immortality, unchangeableness, omnipresence, absolute goodness, undervived knowledge, infinite wisdom, almighty power, and independent authority; nor were these divine perfections ever ascribed to Jesus Christ by any of his disciples.

The texts quoted in these places are adduced by Trinitarians to prove the

SUMMARY OF EVIDENCE FOR UNITARIANISM.

were prepared by the Father. (See pp. 97—122.)

12. Jesus Christ invariably spake of himself, and was spoken of by others, as a being distinct from God; and both he and the apostles most unequivocally expressed his entire subordination to the Father. Jehovah, the one God, declared himself unequalled by any being. (See pp. 26—29; 47—68; 106—122.)

13. Christ was raised up, chosen, inspired, given, sanctified, approved, anointed, ordained, appointed, and constituted by God even the Father; that great Being who is the Saviour, in the highest sense of the term. (See pp. 132, 133.)

14. Jesus, in his *highest* capacities, spake of himself as inferior to the Almighty Father; and his language and behaviour were always marked with that simplicity and consistency which might naturally be expected from a person having only one mind—one will—one consciousness. (See pp. 134—151.)

15. Christ uniformly presented his supplications and thanksgivings to One Divine Person,—his God and our God, his Father and our Father. (See pp. 70—73.)

16. In teaching his disciples how to pray, Jesus directed them to address the Father; and he enjoined them to ask nothing from himself. (See pp. 75—78.)

17. Angels and others celebrated the birth of Jesus, but offered up their praises only to God. The multitudes who followed our Lord, and those devout individuals who were cured of their diseases, thanked Jesus, but glorified only

DEFICIENCY OF EVIDENCE FOR TRINITARIANISM.

Deity of Christ; but, when examined, they will be found totally inconclusive.

12. Christ neither claimed perfect equality with God, nor represented himself as the self-same being as the Father; nor did the prophet Zechariah, or St. Paul, or any other of the apostles, attribute to the Lord Jesus either equality of perfection or oneness of nature with Jehovah—God—the Father.

13. Jesus of Nazareth did not enter on his ministry by the exercise of independent authority; nor did he qualify himself, by any power of his own, for becoming the Saviour and Judge of the human race.

14. In the Sacred Volume there is not a single passage in which it is predicated of our Lord and Saviour Jesus Christ, that he possessed in one person two natures, essentially and infinitely different; not a single passage representing him as having said, "This I say, or do, in my human nature; and that, in my divine." (See pp. 137—142.)

15. There is not a shadow of proof, that Jesus of Nazareth ever prayed to himself, or to a part of himself, termed his divine nature. (See p. 73.)

16. Our Lord Jesus Christ did not command his followers to pay religious service to a Triune God, or to two divine persons distinct from the Father. (See p. 78.)

17. The angelic hosts, the pious shepherds, and the devout Simeon, with the well-disposed Jews and others who attended on Christ's ministry, seem not to have been in the slightest degree acquainted with what is termed the *de-*

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the God of their fathers. (See pp. 78—81.)

18. St. Paul, and the other primitive disciples of Christ, paid their supreme homage only to One Being,—the Creator of heaven and earth, the God and Father of our Lord Jesus Christ. (See pp. 81—89.)

19. Those doxologies of the New Testament which are presented to a person or being distinct from our Lord, are evidently of the highest kind; being offered up to our God, the God of Jesus Christ,—to the Father of all, and the Father of Jesus Christ. (See pp. 81—87, Nos. 43, 48, 52, 56, 61, 62, 68, 70, with foot-note.)

20. The mighty Prophet of Nazareth was undoubtedly recognised by his countrymen as inferior to God. For in infancy and boyhood he was subject to his parents; in manhood he mingled with his relations and friends; and in the whole course of his ministry, he lived with his disciples in the most familiar, though dignified manner. He ate and drank with them, and washed their feet. He was peculiarly beloved by John; he was betrayed by Judas, rebuked and denied by Peter, and forsaken by all. (See pp. 97—103.)

21. Throughout the Acts of the Apostles, Jesus is represented as the Anointed, the Prophet, the Servant, and Messenger of God,—as a man approved of God,—raised from the dead by God,—exalted by God, and appointed by him to act as his representative in the judging of the world. (See p. 127, Nos. 21, 25; p. 130, Nos. 43, 44; pp. 132, 133, Nos. 53, 58—60.)

22. The love of God, in sending his Son to redeem mankind from iniquity, is frequently adverted to by the apostles

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trine of the ever-blessed and adorable Trinity. (See pp. 78—81.)

18. The prayers and thanksgivings of Trinitarians, which are sometimes offered up to "God the Son," or to a Triune Deity, have nothing corresponding in any part of Scripture. (See pp. 88—90.)

19. The few ascriptions of glory and dominion which are presented to Christ in the apostolical writings, are never offered up to him as Almighty God, but as one who had been rewarded by the Father of all for his sufferings and death in the sacred cause of man's salvation. (See p. 88.)

20. No trace is to be found in the writings of the evangelists, of that astonishment which must have been produced in the minds of the earliest Christians, when they discovered—as on Trinitarian principles they must have discovered—that their Lord and Master was the one Jehovah, whom they and their fathers adored,—the self-existent, invisible, and immortal Being,—the omniscient and omnipresent Spirit,—the Almighty God,—the Creator and Governor of universal nature. (See the Four Gospels.)

21. In St. Luke's account of the preaching of the apostles after the ascension of Jesus, no passages can be found which testify to any newly-discovered truths concerning the Trinity and the Deity of Christ,—no bursts of wonder at the immeasurable love of God, in condescending to become a man of sorrows, and to expire on the cross. (See Book of Acts.)

22. We are not informed by John, or Peter, or Paul, or James, or Jude, in their epistolary writings, that they had re-

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in language of the most eloquent kind; but to the Father only do they primarily attribute the blessings of the Gospel dispensation. (See pp. 81—89.)

23. In the Apocalypse may be perceived evident marks of Christ's inferiority to the Father. It is expressly said, that revelation and power were imparted to him; and he is frequently spoken of not only as distinct from the Eternal, who sat on the throne, but as a being who had suffered and died for the happiness of mankind. (See p. 108, No. 37; p. 117, No. 43.)

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ceived a clearer or a more perfect revelation regarding the person of Jesus Christ, and the nature of the Godhead. (See the Epistles.)

23. In the most sublime passages of the book of the Revelation, the glorified Redeemer is not characterized as God-man, or as God the Son, the second person of the holy Trinity—is not mentioned as the Almighty, or Supreme Lord over all—He who sitteth on the throne—who is, and was, and is to come; and who liveth for ever and ever. (See p. 44. Nos. 38, 44, 55, 70, 72—74.)

III.—OF THE HOLY SPIRIT.

24. Originally and primarily, the word *spirit* denotes *breath* or *wind*; and, secondarily, and by way of analogy, *influence*, *inspiration*, or *power*. (See pp. 153, 159, 160, 163, 164.)

25. If, as there is reason to believe, the holy spirit, or spirit of God, is sometimes represented in the Bible as a real personal agent, possessing the names and attributes of Divinity,—that being must be the Father himself, who is the one only wise and true God, to the exclusion of every other person in the universe. (See pp. 11—34.)

26. If the holy spirit, promised by our Lord Jesus Christ to the apostles, under the character of a Comforter, Advocate, or Intercessor, was really and truly a personal and intelligent agent, *distinct* from God, the Father,—that person must, consistently with the language so understood, be inferior both to the Father and the Son, by whom he was sent, and from whom he is said to have received all his qualifications and instructions. (See p. 102, No. 8—10; pp. 171, 172.)

24. The term *spirit*, in its proper and literal import, does not signify an intelligent agent, or a being possessed of personal properties. (See p. 163.)

25. Amongst the vast variety of senses in which the terms *spirit*, *holy spirit*, and *spirit of God*, are used in the Old and the New Testament, there is not one clear instance of their application to a person distinct from God, the Father, and equal to him in power and glory. (See pp. 153—175.)

26. By comparing the evangelist John's account of Christ's promise of the holy spirit, with the phraseology made use of by the apostles and others in Luke's report of their conversations and discourses,—there will be the greatest reason for inferring, that the Saviour did not mean a personal agent, whether divine or otherwise, but merely the *gifts* or the *qualities* which were imparted to the apostles for supporting and extending the principles of the Christian Faith. (See p. 157, No. 28; p. 160, No. 8.)

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27. Our Lord, and the first converts to his religion, presented the homage of their lips, their hearts, and their lives, to the *one* only, almighty, and omnipresent *Spirit* that pervades the universe; namely, to the God and Father of our Master Jesus Christ—the God and Father of the whole animated and intelligent creation. (See pp. 70—88.)

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27. Jesus of Nazareth, and also the apostles, who were entirely guided by the example and the injunctions of their Lord, never offered up their religious services to a person who, according to the language of reputed orthodoxy, eternally proceedeth from the Father and the Son, and who is equal to them in all divine perfections. (See pp. 173—175.)

IN conformity with the great principles of Unitarian Christianity, we would call on all the followers of Jesus to address the infinite Source of reason and of revelation, not in the irrational and unscriptural phraseology of Creeds and Confessions of Faith, but in the simple and sublime language of Sacred Scripture:—“THE FATHER, THE ONLY TRUE GOD”—“TO THE ONLY GOD OUR SAVIOUR, THROUGH JESUS CHRIST OUR LORD, BE GLORY AND MAJESTY, DOMINION AND POWER, BOTH NOW AND EVER. AMEN.” (John xvii. 1—3. Jude 25, according to Griesbach.)

ABBREVIATIONS EXPLAINED.

<i>Com. Ver.</i>	Common or Public Version of the Bible.	<i>Eds. of Imp. Ver.</i> † ..	Editors of the Improved Version.
<i>Marg. Tran.</i>	Marginal Translation of Common Version.	<i>Com.</i>	Commentary.
<i>Griesb. or Griesbach</i>	Griesbach's text, or translation conformed to it.	<i>L. T.</i>	Last Thoughts.
<i>LXX. or Septuagint</i>	The Old Testament translated into Greek by 72 persons.	<i>Par. Pas.</i>	Parallel Passage or Passages.
<i>Douay Ver.</i>	Douay Version of the Old Testament.	<i>MS.</i>	Manuscript.
<i>Rheims Trans.</i>	Rheims Translation of the New Testament.	<i>MSS.</i>	Manuscripts : written copies.
<i>Gen. 1802</i>	French New Testament, published at Geneva, in 1802.	<i>Chap.</i>	Chapter.
<i>Imp. Ver.*</i>	Improved Version of the New Testament.	<i>Sect.</i>	Section.
		<i>No.</i>	Number.
		<i>Comp.</i>	Compare.
		<i>ver.</i>	verse, or verses.
		<i>p. or pp.</i>	page, or pages.
		<i>ref.</i>	reference.
		<i>apud</i>	in the writings of ; as quoted by.
		<i>et al. or et alibi</i>	and elsewhere ; other passages.
		<i>in loc. or in loco</i> ‡ ..	on the passage in question.
		<i>i.e. or id est</i>	that is ; namely.
		<i>q.d. or quasi dicat</i> ..	as if he had said.
		<i>sim.</i>	in a similar manner.

* Translations thus marked belong to Archbishop Newcome, and are approved by his Editors.

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